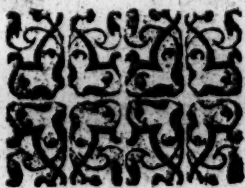


THE
TRUE CHOICE
of a FRIEND.

Shewing the Comfort of a
faithfull Friend.

A Friend is neerer then a Brother.



LONDON,

Printed for Benjamin Fisher, and are
to be sold at the signe of the Talbot,
in Pater-noster-Row. 1625.

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Showing the Contents of
a Small Box

A Small Box

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Printed for the
to be sold at the
in the year 1824



TO THE RIGHT
HONOURABLE, Sr.
Lionell Cranfield Knight,
Maister of his Maiesties
Court of Wardes, and Lin-
eries, and one of his Maie-
sties most Honourable
Prinie Councill.

WHat I haue read
of *Sisimus*; expe-
rience resolues mee of
your Honour: that you
are temperate, vertuous,
liberall: whereof my
sight, hearing, feeling,
haue made me, a sensible,
A 2 and

The Epistle

and iust witnesse. Therefore though I were often discouraged, whilest my vnpractised hand was tra-
uelling in this Tract, and thought (as *David*, when he put off *Sauls* armour, because he could not goe with it, beeing not accustomed) to haue retired, with the losse of some paines : especially seeing, both opportunity, place, and requisite furniture, were wanting to fa-
uour my attempt : yet these reasons, not ceasing to allure me, I followed them, faintly (as I could) so far, as any time would
giue

The Epistle

giue mee leaue; For as
there can be none, more
challenging then your
Honour: so great fa-
vours, freely deign'd vnto
me: so would my negli-
gence (at lest to strive,
in some measure) to re-
quite them, I considered,
sprinkle me, with the low-
lest blemish of ingrati-
tude. And finding your
Honour so fit a perso-
nage, in regard of the gra-
tious temper of your
mind, to Patronize a
Worke of this nature,
which handleth that an-
cient argument, giuen at
the first conquest, of our

Dedicatorie.

first Parents in the Garden (Pleasure; and Ambition) (both so incident, to their noblest, wisest, and mightiest offspring after the flesh, that Saint *PAUL* in this respect noteth, their condition to be most dangerous: and consequently, that they haue most neede of all others, to be put in remembrance) whereof I haue apertly, and briefly displayed the vanity: as being the maine, and professed aduersaries of a conscientious care, of religious duties; I humbly craue your Honourable
accept-

The Epistle.

acceptance of it : that it
passing vnder the pro-
tection of such vertue, o-
thers may bee animated,
(like *Adonijah* flying for
the safegaurd of his life,
to the hornes of the Al-
tar) to hasten from these
extreames, to the con-
stant, and safe Pillars of
Temperance, and a Chri-
stian reioycing, which I
haue like wise pitched vp
vnto their view, and these
will be able, as to defend
them from infamy in this
life : so to present them
blamelesse, in the day of
our common apperance.
I must acknowledge my
selfe

Dedicatore.

selfe to haue written this Treatise, in a boisterous Tempest, that by looking downeward, I might not see the threatening clouds ouer my head, nor greatly feare their fall: therein imitating *Ulisſes*; that stopped his eares with wax; and would be tied to the maine mast of his ship, that he might not heare the *Sirens* to his destruction: so haue I put of with silence, occasioned by this imployment, the busie whisperings, and sometimes the publike clamors, of a distempered multitude: that I might

Dedicatorie.

might reteine patience,
in their highest displea-
sure, which was kindled
with no other fire, but of
mine earnest, and double
industry, in seruing
two allied Chappels in
one day. For which cau-
ses, I knowing these la-
bours of mine, vnwor-
thy of so graue, and ap-
proued a iudgement:
submissly desire, that the
sinceritie of my intenti-
on, may rectifie, or at
least excuse my faultes,
as your Honour shall
meete with them. The
Lord speake peace vn-
to your soule: and grant
your

The Epistle

your Honour many prosperous
dayes on earth,
that God may bee
glorified in you,
you in his
Christ.

*Your Honours most hum-
bly deuoted in all chris-
tian seruice.*

Charles Goldwell.

Lectori



REASONS

*Metamorphosis, and
Restoration.*

MAN (if relin-
quish't to him-
self) were com-
parable to the veriest
Brute for immanity (saith
Saint *Augustine*) whom
Chrysostome affirmeth to
be the worst of all Evils;
for as much as every irra-
tionall creature hath but
one euill (& *proprie*) of
properie belonging to
it, but Man abounds in al:

Nulla ho-
mine, im-
manior fera
si sibi relin-
queretur.

B

So

So that though he wash him with *Niter*, and take him much Sope, yet *his iniquity is marked before God*, *Jerem. 2. 22.*

Now the first thing that transports the minde, from settling on the most settled, and sweetest happiness; is voluptuousnes; His *Reason* in the Infancy approueth least the integritie of manners, dissolute *Pleasures* best : and this is warranted from the pretence of weaknesse, which refuseth laudable, and vertuous actions, as too difficult, such as most barren of content ; and sucketh

sucketh on the breast of delights, as onely suitable to the tendernesse thereof. In the growth and maturitie, when it is able to distinguish according to the worth, and excellency of things, & should therefore make discretion of it selfe, from that meere nature which is in Brutes, not onely in the appetite, but also in the choise, and prosecuting of good: then the objects of *Pleasure* grow more specious and delectable in our eyes, and we more diligent to execute her vnlawful motions: for that we are then

cunning to discharge our parts with her.

This proceeds not from the debilitie of *Reason*, but partly from the force of allurements, which are in *Pleasure*, and partly from Natures refractarie headinesse, which ha-ving gotten some advantage of *Reason*, will bee ruled no longer by it; for so it appeares, Nature is the Beast, Reason the Bridle, and Man holds the Reines; Man sits fast vpon the Beast, but heere loseth the reputation of manhood, in that he cannot curbe

curbe and guide it as he should; but suffers himselfe to be run away withall: so preventing the due efficacy, and genuine operation of his Reason, through vnskilfulnesse to vse it.

Behold then *Pleasure*, amiably adorned with whatsoeuer may perswade the senses; stands sweetly inuiting: *Her lips drop as an Honycombe, and her mouth is more soft then oyle: Prou. 15. 12.* Licentious Nature runs lasciuiously vnto her, ignorant Man is carried violently with it, and abu-

Her pollicy.

sed Reason, as a dumbe Picture, must neither see nor speake, that best Minister of the soule, is peremptorily put to silence.

Her preferment.

This hath aduanced the head of Pleasure; There is not a vanitie in her shop, but cries out to our shame, *In me turba ruunt luxuriosa, proci:*

*A wanton troupe,
incens'd with lust,
(with hearts resolv'd)
upon me thrust.*

So she hauing fortified her selfe, with friends of all sorts, the *Presidents* haue

haue chiefly giuen her preferment, and now she sits as a Lady, and saith ; I am, and none else, I shall not sit as a Widow, nor see the losse of Children.

It was woe with *Rahel*, with many naturall and godly Mothers, in the bitter tempest of their teares which fell for their Children, because they were not ; But Pleasure is an Harlot, and speeds better, not subiect to this losse, not capable of this sorrow ; she is euer in youth and lust, euer pregnant, and euer bringing

Her prosperity.

forth: if she bury one, she hath one borne: if she lose an hundred for one, she bewailes them not; being sure of a motherly respect, so long as but one liueth. For her dition and command is as spacioufly extended as our Earth, *Super Garamantas, & Indos profert imperium*. It was said to the Egyptian Woman, whom Salomon married (being a Type of a Christs Church) shee should haue Children, whom she should make Princes through all the earth, *Psal 45. 16*. This inuerted is verified of Pleasure,

As far forth
as it consisted of the
Gentiles.

Pleasure, as the most notorious Church-robber: there are Princes in all Lands whom she makes her Children; this good lucke hath shee with her honour, to see an infinite augmentation of it, and bring al the world to Idolatry for her sake, whilst it passeth that sacred testimony of her, which the *Ephesians* prophanely of their *Diana*: Great is voluptuousnesse.

As *Jonathan* loved *David*, so are our hearts knit to pleasure, and we loue it as our owne soules: when they parted they

Our do-
tage.

wept, till *David* exceeded; if any sinister casualty sequester vs from our pleasure, we wring the hands, with sighes and teares, pining in discontent, ready to dispaire; shall wee receiue good at the hands of God, and not be patient of the euill? No, wee must haue health, without diseale; wealth, without want; libertie, without restraint; friends, without failing, or else our passion breakes out so farre beyond the bounds of patience, that no contemplation can appease it, nor comfort arrest it,
till

til it be wearied with that
carefull and bootlesse E-
legie of a too fond Fa-
ther, Oh our Pleasure,
would God we had dyed
when wee parted from
thee.

Although She gaines
this vniuersall loue, by the
incestuous prostituting
her selfe to her whole
progeny, so many as haue
but the least *vnde*, to pay
her with all: (leauing the
rest, as the carelesse O-
strich doth her Egges, in
the sands of hourelly dan-
gers and aduersitie) yet
the more Noble and no-
table the personages are,
the

the more obsequiously
 doth she incline to their
 condition, presenting her
 selfe fairer then her selfe,
 with an artificiall com-
 plection; and framing her
 dittie in a stately and he-
 roicall stile vnto them:
 and for as much as diuers
 are diuersly affected, some
 loue her at home; others
 would enioy her abroad:
 she hath her seuerall sta-
 tions on the coasts of se-
 uerall Countries, where
 (like the tempting blos-
 somes of a *Alpina*, or the
 faire seeming fruit of *So-
 dome*) she pronounceth
 her *huc ades*; come hither
 and

a A tree,
 whose blos-
 somes are
 poyson.

and taste, according to
 their severall likings. Vp-
 on their arriual, shee
 would seem to be at large
 expence for their enter-
 tainment, spreading her
 banquets in euery streete,
 in euery house, in euery
 chamber, where she ac-
 quaints them with her
 bed, deckt with orna-
 ments, carpets, and laces
 of *Egypt*, and perfumed
 with Myrrhe, Aloes, and
 Cynamon, *Prou. 7. 16.*
 that after they haue sur-
 feired at board, her profe-
 red medeale may bee the
 better accepted, which is
 thus compounded; Come
 let

let vs take our fill of loue till
the morning. A pill ouer-
laid with Gold; but of
this vertue to purge the
soule from pierie, and the
purse from plentie. In-
deed she hath nothing,
whereof to shew choise
to her customers, but a
packe of odious finnes,
and those of vspeakable
varietie; and therefore is
tearmed *Malorum esca*,
the baite of Evils, which
who so deuoureth, shall
bee surely caught, and
drawne into a maze of
impieties, to lay sinne vp-
on sinne, luxury vpon
gluttony, pride vpon co-
uerous-

uetousnesse, irreligion vpon securitie, till neither line vpon line, nor precept vpon precept can help him out, but he sinke farther into a gulfe of irreparable miseries. That certaine rich man, (vnworthy to haue his name mentioned in the Euangell, which was neuer to be inserted in the booke of life) swallowed her euery day in his delicious diet, put her on daily in his sumptuous apparrell, and daily lockt her vp in his glittering coffers: and this so benumbed his heart, against all sense of
grace,

grace, mercie, and goodnesse, that for the same cause, after death, being in hell, it was told him from heaven: *Thou art tormented, Luke 16. 25.* and that so, as no man could repaire vnto him with tydings of relaxation, or present comfort.

The forme of *Pleasures Common-weale*, is *Democraticall*: and whereas *Aristotle* constitutes foure kinds of *Democraties*, this of hers is the last, and very worst of the, where every one liueth as he list himselfe, without respecting or regarding the Lawes,
and

and Magistrates; and as
he saith of that, so is the
administration of this ty-
rannicall, through her
flatteries & perswasions:
the Kings Guard is of Ci-
tizens, the Tyrants of
Strangers; Pleasure is not
guarded with vertues,
which are ciuill & prince-
ly; but with vices, which
are barbarous, and for-
raine: by whom shee la-
boureth to subdue and
yoake vertue, that it may
beare no lway, nor make
any shew among them:
or else to put it to vtter
exile, that without feare
of opposition, or inter-
ruption,

ruption, she may rule and domineere as shee will; hence is that truth of Cicero. *In voluptatis regno, non potest virtus consistere.* Vertue can make no quiet residence in the Territories of Pleasure.

Christ authorizing his Disciples to goe abroad into the world, & preach, said; *I send you as sheepe among wolues:* In the manner of which his Mitto, he (as it were) paints the World, with an open mouth, roaring at pietie, and euer ready to devour the professors thereof: neither did they discharge

charge their office, onely
with long hazzard, but at
length, to the losse of
their liues; Those earth-
ly Spirits, that draw
breath in darknesse, can-
not endure the sacred sun-
shine to detect their sen-
sualities. The auaricious
Pharises, heard Christ
reproue Couetousnesse,
and they mocked him,
Luke 16. 14. *Moses* sought
to make peace betweene
two *Hebrews* that stroue,
& he that did the wrong,
reproachfully tanted him,
who made thee a man of au-
thoritie, and a Iudge over
us? Exod. 2. 14. When the
blinde

blinde man restored to sight, confessed Christ to the faithlesse Jewes, they cast him out with this reprehension, *Thou art altogether borne in sinne, and dost thou teach vs?* John 9. 34. Religion suffers many a sharpe repulse, by them that are the Proctors of Pleasure, to pleade for her sinnes: they remoue it farthest from the heart, and resolute to haue no encounter with it; If it be a doctrine of renouation, and new birth, without which no man can see God, they reiect it out of ignorant admiration, as

thing impossible, say-
ing with *Nicodemus*, How
can a man be borne when
he is old? *John* 2.4. If of
true worship and holy
duties, then auersly with
Gallio. *Iudices nos horum*
volumus esse: we will be no
judges of these things, Act.
8. 15. They are so infatu-
ated with the cup of her
sorceries, that (as an In-
fant chooseth a Rattle be-
fore a wedge of Gold)
they runne affectionately
after her featherie toyes,
and cast off heavenly trea-
sures : so eluded with her
impostures, that they can
discerne nothing in the
true

true colour and proportion, from whence they
 confound Christ with Be-
 lial, sinne with Sanctimo-
 nie, loosing the sense of
 grace, the horror of their
 sinnes, the desire of things
 eternall, the feare of pu-
 nishments infernall, even
 by that neere and arde-
 conjunction they haue
 with corporall delights.
*The natural man perceiueth
 not the things that are of
 God, for they are foolishnesse
 vnto him. 1. Cor. 2. 14.*

*I said in my heart (saith
 the Preacher) Goe to now,
 I will proue thee with ioy,
 therefore take thou plea-
 sure*

porti sure in pleasant things, and
they behold this also is vanitie.
h Be I said of laughter, thou art
time mad: and of ioy, what is
e of this that thou doest? Eccles.
then 2. 1. 2. He did heere but
ing purpose this course to
pu himselfe, which after hee
euen had considerately discus-
ard sed, *reputauit errorem*, he
haue concluded to be so erro-
ghts nious, and so meere-ly
iue th vaine, that it was not
e of worth the vndertaking:
nesse yet afterward, hee with-
held not his eies from
faith whatsoeuer they desired,
now, nor withdrew his heart
ioy, from any ioy: and when
plea- he had looked on all his
sure works,

workes, and on all his
trauell, this was the sum
again, *Behold, all is vanti-
tie, and vexation of the spi-
rit.* So that if any *Liber-
tine*, distracted too farre
with the concupiscence
of deceitfull ioyes, shall
seeme to challenge his
iudgement in the first, it
will bee safe for him to
credit his experience at
the last, and not venture
on so slender a bridge, o-
uer an horrible *abyssse*.

Immoderate laughter
stirred vp by outward as-
pects & occasions, com-
pared with Christian so-
brietie, which should ter-
minate

minate our behaiour,
is more then reputed
madnesse, and such ioy
makes vs seeme to do we
know not what. As well
might *Sampson* haue ioy-
ed in the crueltie of the
Philistines, when they put
out his eyes, &c. *Iudg.*
16. as we in thole transi-
tories, which by the fix-
ing of our hearts vpon
them, obcecate our vn-
derstanding, and so be-
come the breeders of
our confusion: and *Saul*
as wel when he tooke his
sword in his hand where-
with he slew himselfe;
we take hold of vanitie,

C

and

and falshood a refuge, which pierce the soule with anxious cares, and wound it to the second death; and what is it for vs to triumph in these things?

Christ himselfe chose the hardest part, a part full of asperitie, and bitterness, as it is noted from the euidence of his manifold pouertie, and the absence of all terrene pleasures, in his conuersation, in his death, and by that meanes, entred into his glorie; whose whole life was to vs, *disciplina morum*, that wee should

should imitate him, in
moralitie *Moses* concei-
ued no matter of reioy-
cing in the pleasures of
sinne, therefore accepted
rather to suffer affliction
with the godly: and ma-
ny Saints wandred vp
and downe, in Sheepe
skinnes, and in Goates
skinnes, *Egentes angustati,*
afflicti, destitute, bestreigh-
ted, afflicted, Heb. II. 37.
And all these through
faith obtained good re-
port, ver. 39. But the
Princes of *Israel* then
waxed carelesse of requi-
site vertues: then forgate
to sorrow for the afflicti-

ons of their brethren,
and then loathed the pa-
tience of godly aduersi-
tie, when they betooke
themselves to ease, to
fare daintily, to the drin-
king of Wine, to Mu-
sicke, and singing, *Amos*
6. So when we are wrapt
in this supputed heauen,
which wee are seldome
out of; we say, of laugh-
ter, thou art grace; and
of ioy, thou art the swee-
test solace: looking to the
soules health through
these pleasures, as at a re-
mote obiect through a
prospectiue glasse, which
makes it to bee thought
neere

neere being in truth, far off: whilst wee mistake these grosse, and vanishing mists, to be *pellucidum Cælum*, as if we were then in *Abrahams* bosome, when we are in *Satans* bondage.

Belsbazzar, and his noble associates, when they were in carousing of wine, praised their gods of Siluer and Gold, &c. supposing there was some vertue in them to do them good: but what saw *Belsbazzar*? Found he not a God aboue all his gods, that did annihilate their power, and

C 3 fru-

frustrate his owne expectation ? He saw an apparition, and was it not a little one ? It was but a hand, but it was sent frō heauen; and was it not a mightie one ? His heart was hautie, and his limbs lustie, yet could hee not behold it, without the fainting of the one, and the feeblenesse of the other : before he knew the true meaning of it, his countenance was changed, and his thoughts troubled him, a sad preface of a fearefull consequence; he dishonoured his Creator, and did glorie

rie in the Creature, therefore was hee degraded from his honour, deposed from his kingdome, and depriued of his life, for he was to light.

As it cannot be (saith *Chrysostome*) that fire should flame in Water: so neither can the heart labour of compunction for sinne, when it is taken vp, and made insensible with pleasure: for these are repugnant one to the other; *illa enim mater est fletus, hæc mater est risus, illa cor constringit, ista dissoluit*; Because that is the mother of lamentati-

on, this of lightnesse, that composeth, and settles the heart, this dissolues, and disorders it. It makes vs laud the gods of our delights, as if they were powerfull to deliuer vs, and contemne the Authour, and finisher of our faith, as if the Storie of his mercie, power, and passion, were but a fable. In quaffing we extoll *Bacchus*, take him for our high Priest, and pay him tenth vpon our knees, *Alij stantes, discumbentes alij omnes ex animo* which way soeuer, all do it with all their hearts: in banquetting,

queting, to *Epicurus*; in Musicke, to *Apollo*, wee sweare all allegiance; ha- uing no more stay of our affections, nor sound- nesse of fidelitie, then to become seruants vnto al, that wil serue vs but with a fit of slippery content. The finger of the Holy Ghost hath written our iudgement, wee haue read it, we haue heard it, but are no whit changed, nor abashed. Christ hath spoken as it were from heauen, to euery one of vs, with that voice that came to *Saul*, *Why doest thou persecute me?* But we

neither tremble, nor aske
what wilt thou Lord that
we shall doe? Wee are
more brasen, then timo-
rous *Beishazzar*, more
impudent then tremb-
ling *Fælix*, more obdu-
rate then halfe perswaded
Agrippa, whom no inue-
ctiues against sinne, no
lift vp voyce of any Cry-
er on earth, no iudge-
ments exemplified from
aboue, no terrors concei-
ued from beneath, can
truly conuert to true
Christianitie: *When I saw*
(saith Iehouah) *how that*
by all occasions rebellious
Israel had plained the harlot;
1

I cast her away, and gaue her
a bill of dinorcement: yet
her rebellious Sister Iudah
was not afraid, but shee
went also and played the
harlot, *Ier. 3. 8.* After both
their backslidings in fear-
ful rebellion, and the ma-
nifestation of Gods in-
dignation towards them,
we also a litle Sister vnto
them, *Can. 8. 8.* come on
carelesse, fearelesse, and
commit fornicatiō with
our pleasures. It is recor-
ded by *Plutarch*, of *Iulius*
Cesar, that for his singu-
lar sobriety and tempe-
rance, hee was the onely
mirrour of *Italy*, who by
ouer-

ouercomming himselte,
ouercame all Europe; A
worthy precedent for the
imitation of Greatnesse,
who are to know, that
*Parui sunt foris arma, nisi
est consilium domi.* To
master our little world,
is the first step to the ma-
stery of the whole world;
albeit they meane not to
contend for Countries,
vi, & armis, yet are they
bound to endeauiour *vir-
tute, & abstinentia*, to that
christian fortitude, wher-
by not to feare what man
can doe vnto them. Let
Temperance keepe the
doore of the stomacke,
and

and exclude superfluities, and the foule spirit, shall finde no place of habitation in the heart, whereby to subiect it to worldly feares : for that which is *recti iudicij tenax, doctrina capax, bonae fama semper auida, salubria atque utilia creans*, as is Temperance, of a right and orderly iudgement, of an able capacitie for doctrine, couetous of a good report, creating profitable and wholesome *Theorems* in the soule, is to well resolved, and to heauenly affected, to let in so hostile a guest, so dange-

dangerous a truce-brea-
 ker betweene God and
 Man. *Daniel*, that hee
 might not be entised to
 forget his Religion, and
 accustomed sobriety (for
 so was the Kings purpose
 in appointing him pro-
 vision of his owne costly
 fare) determined in his
 heart; that he would not
 defile himselfe therewith,
 but eate pulse, and drank
 water, being a certaine
 preservative for them
 both; for so *Origen* ob-
 serveth; that *sobriety is*
the mother of all vertues;
 and *Saint Austine*, *Est*
virtutis singulare auxili-
um,

Dan. 1. 8.
 12.

tam, cuncta cum ratione
disponens: It is a singular
ayde to vertue, disposing
all things with reason: For which cause
could not the most temperate *Agessilaus* bee overcome by the importunitie of the Noble *Thrasians*, to taste of their prepared dainties; hee fed onely on their bread and drinke, commanding his Foote-men and slaues, to feede if they would vpon such cheere, for that (hee said) Princes might not pamper themselves, with delicate cheere,
and

and Wines, but vse abstinence, & temperance; the one being vicious and shamefull; the other a free Nurse to vertue and Fame. He respecting himselfe as (hee was) a King turned ouer this pleasure, as a sordide and flauish exercise to his meanest seruants, least vsing it himselfe, hee might through forgetfulnesse, haue become as infamous as the worst of them, hauing lost that Iewell, which is of best note, and most valuable, in the Diadem of Princes.

So

So did *Eliab*, and *Iohn Baptist*, nourish the Spirit by Prayer, and abstinence: his meate was no flesh, neither dranke hee Wine, nor strong drink, *Luke 1.15*. The other was contented with bread, and flesh as the *Rauens* brought it him morning and euening, and dranke of the riuer. *1.King.17.6*.
Woe bee to thee, O Land,
when thy King is a Childe,
and thy Princes (meaning Magistrates and Rulers) *eate in the morning, (that is) intemperatly, for surfeiting, & not for strength.*
Prou. 10.16. In this sense
spake

Mat. 3.4.

Pro. 17:4.5

spake Queene Bethsheba,
to her Sonne King Salo-
mon : *It is not good for
Kings O Lemuel, it is not
good for Kings to drinke
wine, nor for Princes strong
drinke, least he drinke and
forget the decree, and
change the iudgement of all
the children of affliction.*

We may stay our eies
at home, vpon our fa-
mous and sacred *Lemuel*,
who hath (as vprightly
as euer any) obeyed the
voyce of wisedome his
Mother, to eate her
meate, and drinke the
Wine that shee hath
drawne, *Pro. 9. 5.* And
publi-

published the fruits thereof, to the incomparable comfort, and satisfaction of his people, feeding them with a faithfull and true heart, and ruling them prudently with all his power, *Psal. 78. 73.* of whom all our *Israel*, impartially confesseth, They haue heard the iudgement which the King hath iudged, and they feare the King, for they see the wisdom of God is in him to doe iustice. *1. King. 2:28.*

Would the Starres of our Sphere, I meane not the fixed, but the wandring

dring ones, take lustre
from this Sunne, consi-
dering themselues to be
eyes of a maigne bodie
through whom it should
see to walke safely: neuer
would so many stumble
at their vices, lying in
the way, as hauing no-
thing to excuse it withal,
but want of light. It were
not credible, that the ser-
uant would smoake his
flitches, with his Masters
Indian fuell, and after
bathe them in the foolish
forfeiture of his wits, till
he farther ieopard his
saluation, by the heede-
lesse aggrauating of hart
frigh-

righting oathes, in his
 sight and hearing; were
 such commanders any
 better then darke Lan-
 thornes, which shine
 not backe to those that
 follow them. How cleer-
 ly doe they cast off, not
 onely the desert of im-
 posed dignitie of Men,
 seeing that, *Nemo est dig-*
nus nomine hominis, qui
unum diem totum, velit
esse in voluptate. He is un-
 worthy to be called a Man,
 that will waste one whole
 day in pleasure. Where-
 of Saint Paul rendereth
 strict and vnanfwerable
 reason, in telling vs the
 end

Psal. i.

end of all things is at hand; and therefore wee must be sober, and watch in prayer. There is no allowance permitted vnto vs, for the loosing any time, in offensive pleasure: for then is there no hope that we shall stand in the iudgement *, or quit our selues like men, if we neglect to prepare our soules, with those commanded Graces (sobrietie and Prayer) against the comming of the Lord; and yet is a day but a minute, that is but a moment, that is nothing with them that

will

will make to morrow as
this day, and much
more abundant, crying
out after delight as the
fluggard for his sleepe,
yet a little more, so hol-
ding out their progresse,
*Vntill the strong men bow
themselves, and the grin-
ders cease, and the dust re-
turne to the earth as it was.*
Eccles. II. 13.

It was the demaund of
the Prophet *Haggai* to
Zerubbabel, a Prince of
Iudah, and *Iehoshua*, the
high Priest, concerning
the Temple of the Lord.
*Is it time for your selues to
dwell in your sealed houses,*
and

and this house lye waste?

The pleasure taken in
stately edifices, is often-
times enough to drowne
the care of Gods seruice:
they being now become
(as in the olde world)
holes of Cockatrices,
and teguments of iniqui-
tie, where out seldome
creepes a vertue, for want
of grace within, to giue
it liuelihood & strength;
ranck prouender growes
about them plentifully:
but *latet anguis in herbis*,
it is not gathered, nor
spent, without sinne and
shame. Christs impotent
members lye begging of
the

the crumbs, (which Christ in his own person vouchsafed from the Table of his mercy, to the Canaanitish Dogge) but there is no man to giue vnto them, for (as Saint Hierome truly) *Cor habet in ventre gulosus, lasciuus in libidine, cupidus in lucro*; The glutton hath such a mind on his belly, the wanton on his lust, and the auarous on his gaine, that by that time the Cormorant hath spent all, in feeding his luxurious appetite, and the couetous spared all, to the consumption of his own

D

car-

carkases; the poore may depart emptie as they came, bearing in their hunger bitten cheekes, and dejected Spirits, an example of that approved rule; *Semper eris pauper, si pauper es.*

*If (wretched soule)
thou lin'st in need,
The richer sort
will let thee bleed:
The Dogs may licke
thy smarting sores,
But pittie none,
peeps out of doores.*

Sometimes the pretence
of Iustice, in obseruing
the

the Statutes, is a barre to their deuotion: but Oh! vniust crueltie, when as their loue to true Iustice indeede, is nothing lesse then they would heerein praise it to be: Experience proclaiming another right deplorable cause thereof to be. *Nil tamen attuleris, &c.* For gifts blind the eies of the wise: yet so, that they will neuer see to vndertake the indigent, till they haue thus put them out.

Gods house cals vpon such pompeous Landlords for tribute, to re-
paire her ruines: but they

haue so many euils, De-
uils, fashions, conformi-
ties, deformities, lie nib-
bling at their bagges, ga-
ping for maintenance,
that *Cesar* cannot haue
his due, neither can they
spare ought to the honor
of God; whereas to the
former,

*Noctes, atque dies,
patet atri ianui Ditis.*

*Their bags, the mouth
of Plutoes sable caue
which beare this thirsty
Motto (shall we craue;)
Lye euer open, to the
band of sinne,
where*

*where Grace in vaine,
petitions to come in.*

It shall neither mooue
them to passion nor com-
passion, to pittie, nor pie-
ty, to see the gates of *Si-
on* (which the Lord so
highly preferreth) to lye
waste. Againe, this San-
ctuary opens her doore
that the King of glorie
(according to his pro-
mise) may come in, when
his seruants shall repaire
to that place where hee
hath put his Name, to do
him worship. But heere
is found vually, as a con-
fluence of a great many,

so not of many great :
whereof some rest satisfi-
ed with a few typid pe-
titions of their owne at
home, being onely a
morning sacrifice for the
whole day : and offered
vp in a Closet, without
any testimony, but of
their owne consciences;
that is enough to free
them of hypocrisie, and
(as they are perswaded)
to obtain remission here,
and a reward in heauen.
Others heare them from
other men, but without
a mentall consent, or ioy-
ning of the heart, as the
sequell of their behavi-
our,

our, shamefully confesseth; neither of them, loues a fiery zeale: for affecting a carnall prosperity, they cannot beare, to bee eaten vp with the zeale of Gods house. Howbeit the Church stands not as a Rocke in the Sea, to bee auoyded, but as a Cliffe on the shoare, to shew vs that thither we should direct our course. Neither did the people of God in their banishment, vow the prelation of Ierusalem to their chiefest ioy, but that they were there most happy, where they

could freely serue the Lord. For all this they hauing builded their sumptuous houses, by the might of their power, & for their honour, (as proudly said *Nabuchadnezzar*) they resolue it is time for them, wholly to repose in these, and leaue their rooms in the Lords house empty.

The *Adamites* were a Sect, whose custome modesty is loath to mention. But they deuised them a Church after an hot-house; for the space of seruice time, they went all naked, Men and Women,

Women, and the virgins
preached vnto the rest.
Are not such houses,
made (if I may so say)
our most frequented
Churches? Or I would
such Preachers were not
most reuerenced, & best
beloued. Beeing with
them, our *Adamites* (as
those other) iudge them-
selues in Paradise; one
word distilling from the
tongue of such an Ora-
tresse, gaines soules and
bodies to her seruice,
more then many vigilant
Diuines can ouercome
to God. The Arke of the
Lord was accounted the

glory of Israel; *The glory is departed from Israel, for the Arke of God is taken.*

1. Sam. 4. 22. But we like Gentiles of vncircumcised hearts, doe not so esteeme of his Temple, but cast vp our accounts another waies, and goe a whoring after heathenish abominations: yet not imagining a Queene of Heauen, but imagining an earthly Mistresse to worship her: who works a stranger effect with her flexible audience, then Saint *Pauls* long Sermon did with *Eutichus*: he fell downe in a sleepe, and
was

was taken vp dead: Act.
20. 9. notwithstanding
his heavenly doctrine:
but they, if halfe dead,
are by her mortall incan-
tations, throughly quick-
ned and reuiued.

This is a pleasure con-
ceiued partly in the eye;
and for that the Philoso-
phers condemne our
choice; saying, it is *præ-
clarus, & homine dignus,
Cælum potius quam cælit
intueri, & hoc pulcherri-
mum opus (inter micanti-
bus astrorum luminibus
tanquam floribus adorna-
tum) quam ficta, & picta,
& gemmis distincta mirari.*

More

More excellent and worthy of a Man, to behold the Heauens, then any thing fashioned, and set forth by the art of Man: and rather to admire the beauty of that fabricke, graced with luminous Lamps (to put vs in mind of our Creator, of our calling, of our Country, that the first is God, and not Man: secondly, that we being christians, haue lastly not Earth, but Heauen for our Country) the (as the sense may fairely beare it) womē (in respect of their monstrous, vncouth disguilments, feigned)

ned) painted, and adorned with Iewels.

It hath also its conception; partly in the care, by reason of effeminate adulation, and bewitching blandishments: for (as *Lactantius* aply) *Oratio cum suauitate decipiens capit mentes. & quo voluerit impellet:*

*Speech sweetly season'd,
doth intrap mens minds,
And as it list seduce,
in sundry kinds.*

And forasmuch as such pellacious charmes, doe vndoubtedly draw them to a dislike, & aspersion of the simple speech of
the

the Gospell of Christ,
and are *irratamenta vitio-
rum, quæ ad corrumpendos
animos potissime valent*;
the spurs of vices which
mightily preuaile to the
corruption, and depra-
uation of our soules, it is
needfull to conclude
with the Author of these
words, *Ergo tollenda sunt
nobis*, We must therefore
void, abandon, and re-
nounce them.

WHAT



W H A T, A N D
H O W F A R R E
P L E A S V R E S A R E
lawfull, and to be
vſed.

Albeit affliction was
dictated by Chriſt
to his Diſciples, &
through them to all the
faithfull, for the very
portion, which they are
to expect and receive
from the World, in this
world: yet was it not
with an absolute inhibi-
tion,

tion, of all outward pleasure, or any full exception taken thereunto; it being meant onely so much as was necessary for them because it is a Point in Christs Church, that *through many tribulations they must enter into the Kingdome of Heauen.* And the godly haue beene sometimes excited by the Prophets, from God himselfe, to reioyce, in regard he would remoue this grievance from the, and in stead of affliction, cast out their enemies, giuing them rest, and a release from his iudgements

ments, Reioyce, O Daughter Sion, be ioyfull, O Israel, be glad, and reioyce with all thy heart, O Daughter Hierusalem; the Lord hath taken away thy iudgements, he hath cast out thine enemies, Zep. 3. 14. 15.

The Preachers comparative position; *It is better to enter into the house of mourning, then into the house of feasting*, doth not ouerthrow our priuiledge of some recreation : it proouing chiefly the prestantiority of mourning, as it serueth to expresse the mortification of our mem-

members that are on earth; and the inconuenience of inordinate feasting, as it is the vsuall brother of euill concupiscence.

There is a two-fold ioy lawfull, and granted:
1. The one a meere outward ioy: rising either from the beneficiall temper, and constitution of Nature, of which, *Prov.* 17. 22. *A ioyfull heart causeth good health*: by this meanes doe some lightly ouerpasse crosses, and accidents of trouble, with smal imparagement to their health and content,

ment, which doe melt and
consume the hearts of o-
thers. This then is requi-
site for the occasioning
and conseruation of
health: to the recupera-
tion and maintenance
whereof, vpon the fain-
ting or deficiency of na-
ture, is also commended
vnto vs, the vse of Oyle,
and Wine, and Bread,
Psal. 104. 15. *1. Tim.* 5.
23. and vnder them, of
all Creatures that may
profit to this purpose.
Zibah met *David* flying
from *Absalom*, with two
Asses, laden with proui-
sion, & a bottle of wine,
that

that the faint might
drinke in the wilderneſſe:

2. Sam. 16. 1. 2. *Wine com-*
forteth the liuing, Ecclef.

10. 19. *Should I leaue my*
wine (ſaid the Vine) *wher-*
by I cheere God, and Man,
and goe to aduance mee a-
boue the trees. 1ud. 9. 13.

And thus farre it is gi-
uen by God for a bleſ-
ſing to them that loue
him. Deut. 11. 14. But
the loue of theſe which
cauſeth exceſſe, is threat-
ned with woe. Eſay 5.
11. and with pouertie,
Proverbs 21. 17. Now
health is neceſſarie to
our prompt and alacri-

OUS

ous seruing of GOD;
for, by the sorrow of
the heart, the minde is
heauy. *Proverbs* 15. 13.
and such deiection, doth
forcibly suppress good,
& comfortable thoughts
and actions.

2. Or else from those
materiall and externall
blessings, which God
hath conferred vpon vs
graunted, *Eccles.* 3. 12.
13. I know there is no-
thing in them but to re-
ioyce, and to do good
in his life, and also,
that euery man eateth
and drinketh and see-
eth the commoditie
of

of all his labours, this is the gift of God. And Chap. 5. 17. What haue I seene good, that it is comly, to eate and drink, and to take pleasure in all his labour, wherein hee trauelleth vnder the Sun, the whole number of the daies of his life, which God giueth him; for this is his portion.

2. The other is a spirituall ioy, respecting Gods promises, touching protection and deliuerance, in the militarie course of this life, and a future indeficient felicity in the next: and therein

is

is not tyed in the Sympathy, to our weak, fraile, and changeable bodyes; but howsoever they decline, and languish, this remaineth immutably the same, in respect of ioy: but yet is capable of increase, for that, it comes not to perfection, till this mortall hath put on immortality. It is properly seated in the soule, there begunne, cherished, and confirmed by the comfortable presence of the Spirit of God. It is the ioy of true beleeuers onely, *Eſt gaudium, quod non*

The seat of
this ioy.

To whom
it belong-
eth.

The vse of
it.

The excel-
lency of it.

non datur impijs. It is not communicable to the impious and vngodly. It serues to moderate that other externall ioy, that it exceede not due measure, and to direct it, that it point not at a wrong end. *Est gaudium ineffabile, quod non abscondi potest, nec sermonibus aperiri.* It cannot be verbally expressed, for the extent and excellency, yet neither can it be concealed, but *quibusdam proditur moribus*, (as Saint Gregory) it is manifested by outward signes and gestures. Whereof some
are

are recreating the body,
as *Dauids* dancing before
the Arke of the Lord,
2. *Sam.* 6. 14. and *Miri-
ams* dauncing with other
Women, to signifie their
great ioy after their deli-
rance, *Exod.* 15. 20. O-
thers onely solacing the
mind, as singing, and
playing on Instruments,
to the praise of God. *Psa.*
150. So sang *Deborah* &
Barak, after their victory
atchieued against *Iabin*,
King of *Canaan*. *Paul* and
Silas sung a Psalm in the
prison, *Act.* 16. 25. It is
also testified, sometimes
by other behauiour, as

E

by

by that of *Zaccheus*, when he came downe vnto Christ hastily, and receiued him ioyfully, *Luke* 19. 6. by that of *Marie Magdalen*, and the other *Marie*, who declared their ioy, when Iesus after his Resurrection appeared vnto them, in taking him by the feet, and worshipping him, *Math.* 28. 9. Here is an *Eden* of Pleasure able to giue a plentifull satisfaction, to the mind of any sincere Christian. We are not denied a sober and competent delight, in any temporals wee haue received,

ceiued: and touching the
internall releuating of
the Spirit, we are exhor-
ted to reioyce more then
it is possible for any
worldling to doe, that is
* euermore. Whence is
objected the sound, and
permanent qualitie of
this ioy, that is impossi-
ble of any Eclipse, or
deminution through ad-
uersitie; and moreo-
uer preuailes to the light-
ning, and easie ouercom-
ming of all tribulation.
The Apostle *Paul* reple-
nished with this ioy,
spake indifferently of all
conditions, disrespect,
E 2 and

1. Theff. 5.
16.

and honour, satiety, and hunger ; scarfity and abundance, were to him alike ; the one neither affected him with pride, nor the other with penfuenesse, but he embraced them all, with an equall good content, because in euery of them he held the peace of conscience, and a reioycing in Christ Iesus.

Who also witnesseth of the *Thessalonians*, that they receiued the word of God in much affliction, with ioy of the holy Ghost. It was such as did not onely prepare them
to

to a voluntary & chearefull vndergoing, but enable them also, to a constant supporting, and bearing of the Crosse for Christs sake and his Gospels. Therefore hauing straightly prohibited all vaine-glory, in wisdome, in strength, in riches; *Let him that glorieth, glory in this, that he knoweth and understandeth mee, saith the Lord, Isa. 9. 23. Reioyce in the Lord, againe I say reioyce, Phil. 4. 4.* For this ioy is of Christ, and exhibited by Christ, and no Man shall take it from the faithfull, *Iohn 16. 22.*

It onely leanes to a stedfast & infallible ground, which is our Adoption, the Redemption of our bodies, *Rom. 8. 23.* Or that, *wee shall be cloathed with our house which is from heauen, 2. Cor. 5. 2.* that so being changed we may for euer, with thousand thousands of Angels, *Ascribe vnto the Lambe, honour and glorie, and praise, Reuel. 5. 12.* Wherefore when the Apostle wils vs to runne: and Saint Gregory saith, *Curramus & sequamur Christum, Let vs runne and follow Christ.* Wee are taught

taught concerning this
World, that we must vse
it, as if we vsed it not, 1.
Cor. 7. 31. So that, if there
be in vs any zeale, or fer-
uent desire of labouring,
wee are to addresse our
selues therein, toward
heauen, by setting our af-
fection on things which
are aboue, *Colloss. 3. 2.* for
non sunt hic vera solatia,
sed ibi ponuntur, ubi vera
vita est. Heere is no vn-
doubted comfort to bee
found, (therefore is our
labour lost, when inten-
ded to that, which can-
not be compassed) but
there is the sweet refresh-
ing

ing, the settled consolation, and the abiding ioy where Christ euer reigneth, and life neuer endeth: *illud est verum, & summum gaudium, quod non de creatura, sed de creatore concipitur*, (as Bernard sweetly) the cheefe, and sole ioy, and the sum of al ioyes, is that we cōceiue of our Creator; in comparison whereof, all our pleasure is but care, our contentation no better then vexation, all sweetnesse bitter, and whatsoeuer delights vs, is but troublesome.

We can build nothing
in

in the flesh but ruine, nor
reape ought besides cor-
ruption, Gal. 6. 8. *Momen-
taneum est, quod delectat, e-
ternum quod cruciat*: the
flashing pleasures of the
flesh are extinguiſhed with
infinite, casſeſſe and end-
leſſe paines: (whereas in
the kingdome of Grace,
with the Saints of God
it is otherwiſe: *Momenta-
neum quod cruciat, eternum
quod delectat*: Their light
afflictions, which are but
for a moment, do cauſe vnto
them a far moſt excellent &
eternall weight of glory.)
Fould Ephraim any honor
in her pride? any aduan-

tage in her drunkenesse?
Or that *Babylon* of spirituall, and fleshly whoredomes, hath she carryed away any Christian reputation by her idoll seruice (as they tearme it) and cautelous prostitutions? Or the raging Heathen any victory, by combining themselves in a conspiracy against the Lord, and against his Christ? They made a covenant with death, and with Hell they are at agreement, *Isa. 28. 15.* Yet doe they from hence vainely indulge themselves with a confidence
of

of impunity : for Christ
hauing purchased a vni-
uersal Lordship ouer the
quicke and the dead, by
dying and rising againe,
Rom. 14. exactly challen-
geth a proportionable
fealtie, that all knees shal
bow before him, and all
tongues confesse him;
*And they that prouoke him
shall be ashamed, Isa. 45. 23.*
24. It is an aduenture as
hopefull, to saile to the
golden Mines of *Peru* in
a Ship of Glasse, as that
we in pride, in couetous-
nesse, in pleasures, may
haue a welcome accesse
to God, *in die nouissimo,*
that

that great, new, and last day, & so enter the sweet *Elysium* of heauenly rest. For as, when the children of *Beniamin*, and *Judah* went to helpe *Dauid*, he said vnto them; *If ye bee come peaceably, my heart shall be knit vnto you; but if otherwise God behold it, and rebuke it*, 1.Chron. 12. 17: So if we will be reconciled to God, to fight his battails vnder the tuition of his owne banner, we must make a peaceable repaire vnto him, with the spirit of meeknesse, obedience, & loue, and not with the signes
of

of hostility, and defiance, as are those finnes, wherein the wisdom of the flesh doth instruct and animate vs: for that being enmity against God, suggesteth vnto vs nothing, but to be stubborne, to rebell, and stand out in our own conceits, and not submit our selues to the yoke of Christ: and so long cannot he knit his heart vnto vs, nor behold vs, but as an incorrupted Iudge, with due austeritie to reprove and reiect vs: for his owne hand is against all our iniquities; there-

therefore vnlesse we confesse and forsake them, they may not be cancelled. It was *Darius* his case, who after hee had sealed the writing against them, which should aske any petition of any God or Man for thirtie dayes saue of himselfe; when *Daniel* was accused that he regarded him not; he could not deliuer him though hee laboured till the Sunne went downe. *Dan.* 6. 14. How then shall God be inconstant in his word and purpose, in whom there is no possibilitie of mutation?

The

*The fashion of this world
passeth away* (saith the A-
postle) 1. Cor. 7. 31.) So
that by vniting our harts
to things transitory, wee
basely confine our hope
to a period of time, to
the moment of death :
*when the wicked man dy-
eth, his hope perisheth, Pro.*
11. hauing no waies to
send it vp, past the con-
fusion of despicable and
dying Objects, to the
Throne of heauen, there
to releue & strengthen
it, with a certaine appre-
hension of eternity : but
our submisse relying on
Christ, as a sure founda-
tion,

tion, is whose feare is assured strength. *Prou. 14.* It is a good hope, and an euerlasting consolation, which Iesus Christ that loued vs, hath giuen vnto vs.

Neuerthelesse, wicked men, whose waies for the most part prosper (as the Prophet *David* noteth, *Psal. 10.*) contemne God, and say in their hearts, they shall neuer be mooued, nor be in danger: securing vnto themselves a perpetuity of perfect blessednesse from those vnstable adminicles, which God hath cursed vnto

vnto them : how they insult we see; who bear rule? who command? who are obeyed? Who feared so much as they? they prate and speake fearefully, *All the workers of iniquitie want themselves, they smite thy people, O Lord, and trouble thine heritage, Psal. 94.* 45. We shall not haue a good Christian triumph in the deceitfulnesse of things present, here being no Theatre of exultation for them, but a vale of mourning, a bryerie desert, & a warring pilgrimage, who are hereafter freed from all infirmities
and

and miseries, to bee gouerned by the Lambe, who shall leade them to the liuely fountaines of waters : *And God shall wipe away all teares from their eyes, Apoc. 7. 17.* So that the impious boasters are only to expect a horrid and desperate end; whom if God were not determined most seuerely, and incogitably to torture in flaming fire, *Rendering vengeance vnto them, 2. Thess. 1. 8. When he shall iudge the secrets of men by Iesus Christ. Rom. 2. 16.* He would not now permit to transgresse, and prouoke

prouoke him as they do :
but for his greater glory,
in the manifestation of
his hiest Iustice, doth he
suffer them in this life, to
make full the measure of
their impieties, that hee
may discharge the full vi-
als of his wrath, vpon
their odious soules at
last ; giuing to euery
quantum of scandalous
pleasure, a *tantum* of vn-
sufferable torment. Hell
hath enlarged it selfe, and
hath opened its mouth
without measure (saith
the Prophet *I/aiab*;) for
them that ioyne house to
house, and field to field ;
for

for them that rise vp early to follow drunkenneſſe : and for them that continue vntill night, till the wine doe inflame them : and haue the Harpe and Violl, Timbrell & Pipe, and wine, in their feaſts : but they regard not the worke of the Lord ; their glory, and their multitude, and their pompe, and he that reioyceth among them, ſhal deſcend into it, *Iſa.* 5. 14. Saint *Iohn* preſents them as it were ſtanding at Gods Tribunall, where what he ſaw in the Spirit, reuealed, concerning ſuch, he reuea-

reuealeth thus againe; I beheld, and loe the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bond man, and euery free man, (being vngodly and disobedient) hid themselves in dens, and in the Rockes of the mountaines, and said to the Mountaines and Rockes, fall on vs, and hide vs frō the presence of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who can stand? Apoc. 6. 15. 16. 17.

These

These are our sensuall, prosperous, and delicious liuers, see what they come to. They are made to be taken and destroyed, and therefore they shal perish through their owne corruption, and shall receiue the wages of vnrighteousnesse, as they which count it pleasure, daily to liue deliciously, *2. Pet. 2.*

They iudge Christ, and condemne themselves; according to that of St. *Augustine; Qui pro modica delectatione, dat illud pro quo Christus, se tradidit; stultum Christum reputat.*
merca.

mercatores. They repute Christ no better then a vaine merchant, whilest for bubling delights they giue their soules into the iawes of death, for which he gaue himselfe, that he might redeeme them from death.

But now let the faithfull of the Lord look vp, though in the extremitie of *Egyptian* seruitude, though in the fire of persecution, though vnder the rage of enuy, and speak cheerefully to their soules? Why are ye cast downe? Why are ye disquieted? Trust in God.

For

For they haue a two-fold cause of reioycing in the Spirit. *Gaudendum est de ijs quæ expectamus, & gaudendum de ijs quæ sustinemus.* Present sufferings, and hoped glory, are both matter to feed their ioy. It was the hope of a better resurrection, that so notably confirmed the faith of our Ancients, and made them ioyfull in all sorts of trials, refusing deliuerance. If it were not for this, we are (saith S. Paul) of all men the most miserable. 1. Cor. 15. 19. but now (as he should so conclude the

the most happy.

Touching the other,
*There is no chastning, for
the time seemeth to be ioy-
ous, but grienous; yet whi-
ther it bee inflicted for
sinne, if ye endure it, God
offereth himselfe vnto
you, as vnto Sonnes, and
in the end it bringeth the
quiet fruit of righteous-
nesse to them that are
thereby exercised. Hebr.*

12. Thus much we ga-
ther from the confession
of that holy King, *Before
I was afflicted I went a-
stray: but now I keepe thy
word. It is good for me that
I haue beene afflicted, that*

I may learne thy Statutes.
Psal. 119. 67. 71. Or whether they bee afflictions, laid vpon vs by the malignant Church for Christs sake, they tend most directly, and infallibly, to the eternall tranquility, and saluation of our soules: for this cause that miraculously conuerted seruant of God, after hee knew the holy ghost had witnessed concerning him, that bands, and afflictions did abide him in euery Cittie, for the name of Christ, set light euen by life it selfe, which hee no longer counted

counted deere vnto him,
so that he might fulfil his
course with ioy, and his
Ministration, to testifie
the Gospell of the grace
of God. *Act. 20. 24.* He
accepted them as a tem-
pest raised to further
him towards his wished
Citty. For there is no
reigning with Christ, vn-
lesse there be first a suffe-
ring for Christ: *For here-
unto ye are called, for Christ
also suffered for vs, leauing
vs an example, that wee
should follow his steppes.*
1. Pet. 2. 21. By patience
and Faith, in tribulations
and persecutions, we are

counted worthy of the Kingdome of God, for which we suffer. 2. *Thess.* 1.5.

Then let vs be manfull in our Christian profession, and so suffer; not suffering any longer, that ignominious imputation on vs, wherewith we are iustly blotted. *Solus homo non compatitur, pro quo solo, Christus patitur.*

If we be his members effectually ingrafted, wee will doe any thing wee may, for the glorie of our head; as hee hath done, and doth still for vs; in so much that the Spouse daily

daily tasting the match-
lesse comfort of his mer-
cifull presence, is so more
and more inflamed with
delight, that she is euen
sicke of loue. Whose
cure he vndertakes, and
performes by holding
his left hand vnder her
head, and with his right
hand embracing her,
Cant. 2. 6. Where can she
haue a more wished re-
pository, then in the bo-
some of her beloued? or
what ioy may be compa-
red with hers? She finds
it is incomparable: *For*
he is the chiefeft of tenne
thousand, Cant. 5. 10. His

arme supporting her, is the strength of her life, the exile of teare, her warrant of prosperitie; the other encompassing her, a bed of rest, a Paradise of full content, the port of safetie, an vnpregnable fortresse of perpetuall protection: so that she shal neuer perish, neither shall any man take her out of his hands. *Iohn* 10. 28. Fight principalities and powers, with the mad threatening *Sodomites* of this world, against the righteous *Lots* of Gods heritage,

tage, vntill the passage of
their fiery darts offend
them, and their violent
prouocations, disruci-
ate, and perplex them,
it is but a customary
combate they haue; and
the more vsuall, the bet-
ter it is for them: seeing
all things work together
for best vnto them. *Rom.*
8. 28. and their ioy is ne-
uer so exceeding, as whē
their faith is held in exer-
cise, with diuers tentati-
ons. *Iam. 1. 2. 3.* they be-
ing permitted either to
disposseſſe, or preuent ſe-
curitie, that they may

not decline from a watchfull care, and pious obseruation of him, through whom they haue victorie, 1. *Cor.* 15. 51. and restitution vnto peace and perfect liberty. *Arise my loue, my faire one, and come away, for behold, the winter is past, the raine is changed and gone away, Cant.* 2. 10. 11. which his husbandly tenderneffe, and propitious eye, continued to the happy experience of all that loue him, allures their subscription to those testimonies and honourable euidences, which

which his Apoffle *Paul* hath left of him. That all things are but losse, and no better then dunge, in respect of the knowledge of Christ, & being found in him, *Phil. 3. 8. 9.* That the glory which hee will henceforth reueale vnto them in the kingdome of his Father ; farre passeth the worthinesse of al present sufferings, *Rom. 8.* and consequently, that there is nothing so good, nor so desirable, as to be with Christ, which is best of all. That great Sophy, who diligently employed his heart (as is

well) F 5 said)

said) in the curious exploration of all things, founded a faire and fearfull palinody from the loue of pleasure, when he descried his owne aberration therein, from the fundamentall principle, and beginning of true wisdom, The feare of the Lord. *Prou. 1.* And his father before him, valued it his most eminent glory, that he could safely say; *The Lord is my portion, and the inherisance of my cup. Psal. 15.* Thou art my house of defence, and my Castle, thou art my hope from my youth. *Psal. 71.*
(How-

(Howbeit he might otherwise haue largely boasted of his strength and valour, of humane amplitude, and dignities) forasmuch as in Christ, nothing auaieth but a new Creature, Gal. 6. 15. therein standing a patterne vnto vs, whereby we should endeouour before all things; *To put on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof.* Rom. 13.

we haue all things in Christ, and Christ in vs is all things, (saith Saint Ambrose) therefore vpon
our

our righteous seeking of him, are we assured of a conuenient supply of all necessaries : that though the Lyons starue, and suffer hunger, wee shall want no manner of thing that is good. Psal. 34. But shall eat the good things of the Land, Isa. 1. 19. wee shall possesse the earth, and haue our delight in the multitude of peace. Psal. 37. 11. Saint Bernard glorifies him by the stile of *Thesaurus indeficiens*, an incorruptible, neuer failing treasure : So is he more then perishing food to the hungry, For my flesh is
meate

meate indeed, Ioh. 6. 55. not such as our Fathers ate in the wildernesse and are dead. Drinke also to the thirstie; not like that of *Jacobs* well: but flowing from the inexhaustible fountaine of himselfe, which whofoeuer drinketh shall neuer bee more athirst. John 4. 14. The sound and euer healthful restauration of the spiritually sicke, and wounded that cast their burden by repentance vpon him. He tooke our iniquities with their due chastisement vpon him, and by his stripes we are
hea-

Euseb.

healed. Isa. 53. 5. Heere
spake also the corporall
wounds, of that noble
Wrastler (remembered
in Ecclesiasticall Histo-
rie) *Blandina*, as so many
inspired mouths, collau-
ding the mercifull power
of Christ; and the inde-
libile honour of a Chri-
stian profession, who so
often as she pronounced,
I am a Christian, was re-
created, and felt no smart
of her torments, which
were pittifull. Finally, he
is so all, and so eternall,
that by the misse of him,
we are disabled as wither-
red branches, from all
spiritu-

spirituall fructification,
as himselfe teacheth :
*without me ye can doe no-
thing,* Iohn 15. 5. There-
fore let vs grow in grace,
and in the knowledge of
our Lord and Saviour
Iesus Christ; to him bee
glory, both now and for
euermore. *Amen.*

HOW



HOW GOD WILL accept vs.

THe poore sicke child that doth attempt
To doe his Fathers will,
Ought not of pittie to be shent,
For struing to fulfill.

Although he doe not perfect that,
was charged him to doe:
For reason good, requires but what
His strength can reach vnto.

So we poore Weaklings, faint and sicke,
Our dutie to discharge:
If but desire to be quicke
To shew our strength at large.

God doth accept the fruit we bring,
Though short of that we owe:
And to assure each needfull thing,
His blessing doth bestow.



A CHRISTIANS
state in this life.

A Man plung'd in the Sea by chance,
Doth strue with might and maine,
And neuer ceaseth to aduance,
Till he the shore attaine.

But when vpon his neere addresse,
A new resurging waue,
Of his hard fortune pittilesse,
Giues him small hope to haue,

By forcing backe his tyred limbs,
About a mile or more :
Then louing life, a fresh he swims,
with feeble armes to shore.

So is this world the Christians sea,
Where he is toucht with sinne :

And

And doth his best, with speed to be
Arriued with his King.

But when he is approach'd so neere
By grace : he thinkes all well :
More sinfull billowes meete him there,
And turne him backe to Hell.

Then new obedience he beginnes,
And freely turnes his race :
To breake that furious heape of sinnes,
And reach his resting place.

AMBI-



A M B I T I O N
the second transpor-
ter of the mind from the
Objects of true bles-
sednesse.

SAthan like a tyran-
nous *Nabash*, moued
by an vtter antipathy, be-
tweene the Father of
light, and himselfe the
Prince of darknesse, seek-
eth by al meanes to bring
the reproach of blind-
nesse vpon his Image,
that

that he may not be able to lift vp a longing eie to heauen, or haue his heart touched with so much as a thought of alienation from his pernicious policy, and cursed gouernment: and forasmuch, as it was a discontentednes with his present state, wherby he proudly aspired past his reach, to his eternall ruine, and now remaines separated from the Angelicall beatitude, the vision of God, hee proiects, and attempts the same course, as currant (from his owne experience) hereby to captivate

tiuate the maine Pillars
of the world, the wise, the
rich, the noble, *ut ex An-*
gelis demones faciat, that
he may make them like
himselſe: by holding the
pleaſant apples, of pre-
ferment, of honour, and
dominion ouer their
heads: wherewith nature
is ſo rauished, that al-
though it perceiueit ſelſe
in a Sea of ſorrowes vp
to the chin: yet with *Iu-*
piter's vnfortunate ſonne,
it will be catching after
them: *Sapo quos vita nulla*
delectat, quos nulla poteſt
mouere luxuria nulla aua-
ritia ſubruere facit ambitio
crimi-

criminosos, (saith *Ambrose.*) Oftentimes, they whom no other kinde of life contenteth, whose affections stedfastly withstand the tentation of luxurie and auarice, become criminous and culpable through ambition.

Ambition draweth life and sustentation, from those three fountaines, of carnall wisdome, of wealth, of potency: for (as matter desireth form) so they being incompleat, and naked endowments of themselves, study through the ministry of ambition for perfection,

on, & cloathing, though it tend more to their imparagement, and diminution, and haply to the extreame dirution of their possessors.

He that hath wisdom must inuest it into honor, or he becomes desperate; rather then *Herod Agrippa*, being learned, and wise would misse the honour and estimation thereof, hee was contented to be saluted as a God, and confessed to be aboue all mortall nature, (as *Iosephus*) which wiser *Hanno* (as it should seeme) sought more cunningly,

ning, and painefully, by teaching a bird to sound, *Hanno est Deus*, and then letting him fly, to report it to the world. This made *Achitophel* doe violence to himselfe, that being wise, and accounted for his Councell, as an Oracle of God. *2. Sam.* 16. 23. he saw his counsell confounded, and that it was not followed. *2. Sam.* 17. 23. And if any doe wishedly accomplish their desires herein, what is this their purchase? true honour? how can that bee? when the Prophet saith, *Pauperes sunt,*

sunt & stulti. Surely, they are poore, they are foolish; for *they know not the way of the Lord, nor the iudgement of their God.* *Ier. 5. 4.* No truly, but a Preface of horror, *The strength of Pbarah shall be your shame, and the trust in the shadow of Egypt your confusion,* *Isa. 30. 3.* Thus was the wisdom of the *Iewes*, which caried them from God, to seeke the subsidy of earthly Princes rewarded: and to all those, which by their craftinesse (for so is their wisdom called) *1. Cor. 3. 10.* endeavour to establish

blish themselves without God, it is menaced, *Your turning of devices, shall it not be esteemed as the Potters clay?* Isa. 29. 16. He that hath wealth, must haue preferment, or else it wil be thought he hath no wit, which is the greatest preiudice to the rich that may bee : and when promotion is come, and his heart insolently dilates it selfe, in that flattering reuerence, and temporizing obseruation of the people, which he hath dearely paid for, how stands his case with God ; *Behold* (saith hee

vnto him) *thou art utterly despised, for the pride of thy heart hath deceiued thee.*

Obad. 2. 3. And after a while how soone it is vnkowne, but his destruction shall be sudden, (as the Apostle saith) when the Lord is purposed apparently to exemplifie his Iustice on him, by humbling him from his Throne of celsitude, according to that wofull denunciation against the Crowne of pride, *His glorious beantie shall be as a fading flower,* Isa. 28. How then, will his repute hold out with Men: or what

profit shall he haue by all that went before? That stately, arrogant Courtier *Haman*, surfeited of this poyson, and fell into this plague, and from thence, grew contemptible to his inferiours, to his Prince, odious, and lastly to his euerliuing infamy swole to death.

The potent man must rule, there is no remedy. For this purpose did *Ab-salom* being a Kings son, vse a smooth, affable, and enticing behaviour towards his Fathers Subjects, thereby to draw their vnanimous inclination

tion toward him, for his
setling in the Kingdome.

2. *Sam.* 15. This moued
his next Brother *Adonij-*
ah to exalt himselfe, and
vsurpe where he had no
right to rule. 1. *King.* 1.5.
But graunt he were, in as
ample authority as Ma-
gistracy can allow, sup-
pose in imperiall prehe-
minence: what is his con-
dition safer? What more
excellent, then was the
Gouernors of Ierusalem,
who deuiating through
a secular and sensuall spi-
rit, from a pious and e-
quall carriage in their
functions, were iustly no-

ted by God himselfe with the aspersi^on of filthy, polluted, and robbing, and abandoned with a fearefull detestati^on, *Zeph. 4. 1.*

The object of Ambition is not euer temporall: but sometimes doth it collimate, at things supernaturall and immortal: but in a presumptuous, and prohibited manner, whereby our commanded striuing to enter in at the streight gate, is hindered by vaine and ignorant petition: as we see in *Iames* and *Iohn*, the sonnes of *Zebedeus*, su-
ing

ing vnto Christ, that they might sit one at his right hand, and the other at his left hand, in his glory. *Mar. 10. 37.* A course in familiar practise with many, that will bestow some time onely in making request for the matchlesse priuiledge of inhabiting the mansions in Gods house, as if they were streight-waies worthy to enter: not respecting how Gods promise (that they which aske shall receiue) is limited to those onely that aske in faith, and labour in sanctitie of life thereun-

to : and that none others can receiue, neither shal, because they aske amisse, as the Lord himselfe professeth, *when ye shall stretch out your hands, I will hide mine eyes from you, and though ye make many prayers I will not heare : for your hands are full of blood.* Isa. i. 15. they were not cleansed from their finnes.

Sometimes it leuels at diuine and sacred gifts, past our fittingnesse, and capacity : such was the ambition of *Simon* the Sorcerer, that offered money to buy the power
of

of giuing the holy ghost.
Act. 8. 19. And of this
are they notoriously con-
scious, that not conten-
ted with that course,
wherein they are confir-
med, by a lawfull vocati-
on, doe couet, and ambi-
tiously take vpon them
the offices, and persons
of more worthy men: as
the Plough-man, when
he wil sit in *Moses* chaire,
and the mechanickall *Se-*
peratist be a Preacher.

To this is allied, that
Ambition of hypocrites,
(that I may not present
the Name of pragmati-
call Nouatians) whereby

they intrude into Christs sheepe-fold, as if they were faithfull members of the Saints society, and deseruing an equall honour, for onely washing the outside of the Cuppe and Platter. These are knowne to God by their hearts, to man by their fruits, they sweare by the Name of the Lord, and make mention of the God of *Israel*, but not in truth, nor in righteousness, *Isa.* 48. 1. When they are inuited to returne, & the Lord (most ready to forgiue) promi-
seth thereupon that hee
will

will returne vnto them:
the pride of heart hath so
lifted them vp, that they
cannot see from whence
they should returne;
wherein (say they) *shall*
we returne? wherein haue
we spoyled thee? Mal. 3.
Per arrogantiam deprauan-
tur, quum paratiores sunt
mori, quam corripì, (as wel
saith Gregorie) they are so
corrupted with arrogince,
that they had rather suffer
death thē rebuke: so much
their soule delighteth in
their abominations, Isa.
66. 3. But how long, (cry
the godly) how long Lord
holy and true, doest thou not
indage

iudge them? Apoc. 6. This is the first part of their iudgement, that though they deceiue for a time, as the Deuil *Judas*, valed in his Apostleship: Yet shall they bee vncaſed to tha world (though not all) and to the ioy of the righteous, be viſibly cut off from their communion, (though not at an inſtant.) *Though thou exalt thy ſelfe as the Eagle, and make thy neſt among the ſtarres, thence will I bring thee down (ſaith the Lord.) Obad. 4.*

The extent of Ambition, is generally without period..

period. *Empedocles* was not heigh enough vpon the top of *Etna*, but from thence would haue climbed the skies to rule the Heauens, and vndertake the gouernment of the Stars. Some are so transcendent in their proud conceits, that without all regard of the meane, and end, *Quos ultra citraque nequit consistere rectum*: which only should praise their actions to bee iust and right, they proceede in hope of an vnattainable summe of glory. In which restlesse and haplesse taske, diuers are imployed

ployed sundry waies:
some caring how they
may effect vnto them-
selues the wish of *Pir-
rhus*, not onely to be en-
riched with the spoile of
one Citie; but after that,
to subdue and command
Countries, till they be-
come Lords of the whole
world. These great world
deuouring *Hellus*, are
epitomized in the bo-
some of euery Common-
wealth, where is at the
least one swarme of Hor-
nets, that snap the Bees
in sunder, to cram them-
selues with that sweete,
which they haue indu-
striously

striously gathered : and this not of a few , but euen of very many , till they haue begotten a crew of honest beggars, by their impious dealing, for their owne ditation : and so rule rather by force then fauour.

Others, like *Perithous*, that made a voyage to Hell to steale *Proserpina* from *Plutoes* bed, seeke by rare aduentures of impossible expedition , to merit fame, and popularitie, though in so doing, they must make shipwracke of faith, and of a good conscience, and euen

uen bequeath their soules
to Sathan. Of this sort
are they, that seeke deepe
to hide their counsell frō
the Lord, whose works
are in darknesse, and that
say, *who seeth vs, and who
knoweth vs?* Isa. 29. 15.
We may without iniury,
take here for instance the
Romish Catholike Can-
nibles, the insatiable ap-
petite of whose *Herodian*
tyranny, nothing can sa-
tisfie, but a deluge of In-
nocents bloud: wherefore
they waite with a daily
thirst, & inhiation after
that, which Gods tender
clemency towards the
faithfull

faithfull profession of his true religion, doth most mightily, and admirably disappoint them of : vp-on the executiō of which their infernal indulgence, they retaine a strong perswasion (besides the assurance of their Masters benedictiō, & countries applause) of a Saints remuneration in the heauens.

Thus far it appears, that Ambition is, *timea sanctitatis* (as Bernard) the fretter out or consumer of piety, *ex remedijs morbos creans, ex medicina languorem generans*, turning the best remedies into pernicious diseases Which

Which is also *Cathedra pestilentia*, (as Saint Augustine) the seat of pestilence, and a cruell plague to the Church of God. For they which loue to haue preheminance, doe enuiously oppose, and open their mouths against Christs Pastors; and so stop (what lieth in them) the Gold sanded current of his glorious Gospell. Thus Saint Iohn complaineth of Diotrephes: *I wrote vnto the Church, but he which loueth to haue the preheminance among them, receiueth vs not, but prateb against vs, with malitions*

ious words, and not there-
with content, neither bee
himselfe receiveth the bre-
thren, but forbiddeth them
that would, and thrusteth
them out of the Church. 3.
Epist. 1oh. 9. 10.

Furthermore, it is in
our Aduersaries, the mo-
ther and Nurse of strife,
raylings, euil surmisings,
and vaine disputations,
(which beget in the
minds of the vnresolved,
often doubtings, concer-
ning the truth, and some-
times translating them
into the fearefull state of
Apostasie, whereof ex-
amples are not scant this
day.)

day.) If any man (saith S. Paul) teach oherwise, and consenteth not to the whole-some words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, hee is puffed up (through ambition) and knoweth nothing, but do-iceth about questions, and strife of words, &c. from such separate thy selfe. 1. Tim. 6. 3.

But if any Greatnesse, should heere enter an Apology for Ambition; saying, they could not rise without it: forasmuch as nothing is more prosperously atchieued, then

then what is attempted with importunate desire and dignitie, is the life of nobilitie; it may suffice for farther resolution, that such an earnest will, to aspire to ciuill dignity (before sufficiency and desert make way vnto it, whereby there may be a likelihood of the answerable performance of those weightie duties, which are required in so high a calling) is contrary to true contentation; which being one of the most notable vertues of a resolute Christian, that other, by
confe-

consequence, is iustly
branded for a hatefull
sinne: and therefore vn-
worthy the entertaine-
ment of Noble hearts;
whither *S. Bernard* as a
carefull Watch-man, for
the good of the Church,
highly commendeth a
better guest, in this his
feeling confessiō of him.
*Dignus est plane morte, qui
tibi Christe, recusat vinere
& qui tibi non sapit, desi-
pit, & qui curat esse, nisi
propter te, pro nihilo est, &
plane nihil est.* Christ one-
ly must bee the obiect of
our wisdom, of our life,
of our being; that wee
may

may liue to bee wise in him, and be wise to bee found in him, or else our sentence ends not, in *dignus morte*, but in *morte morieris*, Thou shalt dye the death; for whilest we delude our selues in the glory of a fleshly wisdom, we incurre not onely the censure of being fooles: but that more strict one, *Nihil sumus*, whatloeuer wee are, wee are nothing in estimation with God. To aspire vnto Christ with the wing of spirituall graces, and celestiaall vertues, is the onely true Nobilitie, and

and the beauty of both the other; of the natural, which is deriued from Parents; and of the ciuill which is imposed by supreme Authority.

Nobilitie (saith Boetius) *est laus quadam proueniens ex meritis parentum.*

It is a certaine praise, issuing from the merits of the Parents: Thereby insinuating, our Ancestors to haue gone through the Temple of Vertue, to the Temple of Honor, and deseruedly to haue reached their dignitie: which so long continueth an honourable praise
to

to their posterity, as they hold on a correspondency with them in vertue: but if otherwise they inherit their Nobility, and not the soule by which it liues; they doe not onely demolish the *Trophe* of their Fathers worthines, but open the passage of iust dishonour to themselves. For who seeing a letter of Gold in a mud wall, wil not iudge it out of its place, and where grace and vertue haue not their character in the forehead, and polish the actions, that face is to soule, that heart to vn-

H worthy,

worthy of the faire titles,
Christian and Noble.

A great Man should
be like the Sunne, which
as it is more excellent
then the other Planets, so
it sendeth forth more
light, that he may say as
*Paul: Brethren, be ye follo-
wers of me, and looke on
them which walke so, as yee
haue vs for an ensample.*
Phil. 3. 17.

It is memorable of him,
that beeing a King,
thought nothing could
suit better with Maiesty,
then wisdom to go-
uerne his people: and
therefore the Ambition
of

of all other things sepo-
fed; he asked of God on-
ly that, wherewith honor
and riches stand bound:
but are not the principal.
The affluence of honour
and riches which are to
vertue, no better then *in-*
iusta merces, checking
her ouer precisenesse, for
awaking the conscience
to looke scornefully vp-
on Ambition and Aua-
rice, are not to be sought
or coueted of those that
stand charged with the
administration of a com-
mon-weale: but wise-
dome principally to dis-
posseffe, and cleanse the

heart of those choaking corruptions, that it may be free, for the lodging of equitie, iustice, and liberalitie. For they being (as it were) the East, which *Aristotle* calls *Dextrum Cæli*, or (for them more aptly) *dextram Reipublicæ*, it is naturall to their high ascent, and dexterious location for vertue to rise, but neuer to set in them.

What could be more preiudiciall to the States of *Israel*, then that the Prophet (hauing nominated those duties, which are pertinent chiefly to their

their eminent qualitie :
and he expected to haue
found in them) should
through their dissolute
distemper, and extreame
corruption, be enforced
to complaine the contra-
ry : *But they haue altoge-
ther broken the yoake, and
burst their bonds.* Ier. 5. in
not seeking the truth, nor
executing Iudgement :
by which two, the man
in authoirtie is knowne
to be Gods lawfull and
approued delegate and
Minister.

When *Dauid* heard,
that *Saul* was about to
come vp to *Keilah*, to de-

stroy the Cittie for his sake, he inquired of God: *will the Lords of Keilah deliver mee into his hands?* He made a question, though it concerned the ruine of their Cittie and liues, whither they would betray his innocency; *1. Sam. 23. 12.* noting the dutie of good Gouvernors, that they should be so chaste, constant, and faithfull, in defence of integritie of the truth, and of a well deseruing cause, as that no hazzard should impell them to peruert iustice. Although *Balack* offer large gifts, to
blind

blind the eyes, and allure them to curse, where they should blesse; yet must they answer, as *Elisba* to *Naaman*, *I will not receiue it*, 2. King. 5. 16. and as *Mitchaiah* to *Nahabs* messenger (who prayed him to speake good vnto the King his Master, as the false Prophets had done) *whatsoever the Lord saith vnto me, that will I speake*.

1. King. 22. 14. If thou wilt giue me thy house full of Siluer and Gold, I will not passe the commandement of the Lord. *Numb. 22. 18.* which is to do iustly, to loue mer-

cy, and to walke with
God. *Mich. 6. 8.*

The tooth of auarice,
(for the most part) bi-
teth like a fiery Serpent,
to the death of the soule,
hauiug made impressiõ,
it so inflameth, that no
earthly medicine can pre-
uaile to assuage it. Ri-
ches, of all others, seeme
the surest Lenitiue, which
yet worke a contrary ef-
fect; *Non satiendo, sed*
irritando, as *Seneca*, kind-
ling, where they should
quench, and laying on
more load where they
should *exonerate* & ligh-
ten: for which our dig-
nities

nities haue to cast their eyes on the brazen Serpent of their Nobilitie, which if it bee right by participation of Grace, wil cure it by fundamentall extirpation.

For the Nobles of *Berea*, when Grace saluted *Greatnesse*, in the Parlour of their hearts, discharged the world freely, and with all readinesse receiued the word, and searched the Scriptures daily, Act. 17.11. their opinion was then altered, which as it seduced them formerly to a secure dependance on earthly sup-
H 5 plements.

plements, as the essenti-
all props of honourable
eminence; so being illu-
minated, they were soone
resolued; that the true
and onely aduantagious
glory was, that they had
learned Christ.

But let no man endan-
ger himselfe so farre, as
once to cope with this
fell Monster, or let in this
heart gnawing Vulture,
couetousnesse, either of
honour, of riches, or of
the fauour of men, in
hope of absolution at the
length by Grace: for af-
ter that, vpon our relish-
ing some sweetnesse from
it,

it, we haue made it habituall vnto vs, and giuen our wretched soules a miserable rest therein: the remedy wil in all likelihood, seeme most irksome vnto vs, that shall offer to disroost vs from our downy nest of such a *dulce venenum*.

The yong Earth-worm that had lost himselfe in his golden laborinth, though he had direction giuen him vpon his demaund, and a thred vntwound to guide his soule to heauen: yet was his heart so fast lockt vp, in the Arke of his Treasures,

tures, that he could not choose, but rather make a sorrowfull proceeding to destruction, then accept a ioyful issue to eternall life. *Balaams* wish was for the peacefull end of the righteous, yet though he knew the way vnto it, (which, was to obey the commaundement of the Lord) hee still loued the wages of vnrighteousnesse, 2. Pet. 2. 15. *Aura sinum ex pandens*, lying open to the reward: with this dregge he was seasoned, and of this hee reteined the fauour: no: we cannot cohibite

hibit our affections, as we would when wee would, after they haue long ranged vnder loose reines.

Saint *Augustine* sleights these inferiour things, which we so much ouer-value, with the stile of *transitoria mendacia*, fugitiue lyes, for making no answerable performance to their promise. The Prodigalls patrimony might promise him the loue of the World, this loue a full satisfaction to his vnbridled appetite; but it was not long ere he heard that voyce of the world, and found it true, which

which Saint *Bernard* echoes from it. *Ego deficiam. I will faile thee.*

Christ would not for all the Kingdomes of the world, fall downe before Sathan and worship him; neither suites it with any Christian, that hath his feete loftily pitched vpon a Mountaine, vily to prostrate his affections before *Mammons* dunghill (as Ambition bindes him) though he were sure to winne the whole World thereby: for it cannot be without the losse of his soule; for this is the lure which
the

the Deuill casteth vp to the Fondlings of this World, bearing this inscription (were we wise enough to obserue it) *E-go decipiam. I will deceiue thee.*

Abraham refused to take so much as a thred of the King of *Sodome*, lest hee should say; I haue made *Abraham* rich: Where is this generous resolution in the seede of *Abraham*? where are those Noble Patri-fants, that disdain to bee enriched with the substance of sinne?
Looke

Looke vnto the Rocke
frō whence ye are hewen,
and return true *Israelites*,
in whom there is no
guile, & ye shall sit down
with your Father *Abra-*
ham in the kingdome of
heauen.

But *Esau* that prophane
person shall rise in iudge-
ment against vs, and con-
demne vs, for repining
at what we haue, and vn-
lawfull seeking what wee
cannot with godlinesse
enioy. With much adoe
did *Iacob* compell him,
to take his blessing; who
answered at the first with
a contented mind. *I haue*
enough

*enough my Brother : keepe
that thou hast to thy selfe.*

Gen- 33. 9. Now such is
the emulation, or rather
enuy of many murmu-
ring *Esaus*, that if deser-
uing *Iacob* carry away,
but the better part of the
blessing, though they
haue enough besides,
they are at no rest, till
with *Eliab* they haue dis-
couered their anger, (as
he did toward his Bro-
ther, imputing that to
pride and malice of hart,
which was done by the
prouidence and appoint-
ment of the highest) so
they in raising obloquies
and

and disgracefull fames against them. How it displeased *Saul*, that *David* was praised for his excellency, and renowned victory aboue him, to what height of enuy did it driue him? and how seriously did he complot his death? Wee must haue euery man, all the Manna in his own *Omer*, all the blessings on his owne head, all the preferment on his own back, and all the praise to his owne selfe, or else a grudging of enuy will stay behind, & make vs stomach sick. No maruaile that S.

Paul

Paul put Timothy in mind to charge the that are rich in this world, that they bee not high minded. 1. Tim. 6.

17. For pride (as Chrysostome noteth) is one of the followers of riches, but experience shews vs, that in short time she becoms their mistresse, and commands the at her pleasure that she may bee vpheld, *quo iure, quaque iniuria*, hence (saith Austine) *tolle superbiam & diuitie non nocebunt*. Riches in themselves are harmlesse, if possessed without pride: for she among other fiends of her family enter-

certaines that of all other
the foulest vsury; and im-
ployes it in all offices a-
bout her house; she hath
not a deligate dish of
meate, but Vsury must
bring it to the Table. She
puts on a stately Roabe,
but Vsury must pay for
it; the Labourers hyre
must needs bee dischar-
ged, how? By Vsury.
There is a purchase to be
sold, and how shall pride
compasse it? By Vsurie.
This is now growne so
entire with the pride of
our time, that it is *tota in*
tota, all in all, and all in e-
very part, and in all, the
very

very soule of pride. Vsury buyes the Deuill, and all his inheritance, with the price of a bad conscience ; The Deuill brings Hell his whole patrimony with him , and sets them into perpetuall possession : And there is an end of Pride and Vsurie. And therefore as Christ saide, *Take heede of Conetousnesse*, so doth hee in the same words, imply this *cane*, beware of Vsury. I pray you let vs leaue off this burden said *Nehemiah* to the Rulers of the people : Restore I pray you this day, their Lands,

Lands, their Vine-yards, their Oliues, and their houses, and remit vnto them that part of the Siluer, of the Corne, and of the Oyle, that ye exact of them. Answered this as they did, we will restore it, and will not require it of them, and therein is your life, (ye Vsurers) but though a man haue abundance, yet life standeth not in riches, Luke 12. but they that will be rich, fall into temptation, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. 1.Tim.6.9.

But

But I doubt it were
as good to strike vpon
Goliaths brazen Helmet,
as vpon these sinnes, be-
ing they are all the fa-
shion: for if wee affect
Vice, we entertaine it as
a Vertue; as it may bee
scene in them, that will
keep their fooles at their
elbowes, when their dis-
creeter attendants shall
waite aloofe. Flatterie
was no fault in the
Court of *Alexander* that
loued it; but regarded,
and rewarded as a ver-
tue; whilst hee more
esteemed the vulgar
Medes and *Persians*,
for

for reuerencing him for the sonne of *Iupiter*, then he did the Nobles of *Macedonia* for their loyal and faithfull dealing; so where voluptuoulnesse, ambition, and auarice, get hands to their passe, they are disputed by some as necessary, by others as conuenient to be vsed, loosing the note of sinnes. Why so? As in Egypt sometimes they that were vnlearned in Necromancy, were accounted infamous: wherefore the best and wisest would apply their study vnto it: So not to bee skilled

skilled in these blacke
Artes, were enough to
bring disease, disrespect,
and pouerty vpon vs,
(besids the accumulating
of other vnworthy con-
tumelies :) Therefore to
auoyd the tax of being
cruel to our selues, which
Saint *Austine* layes vpon
them that neglect their
fame) meaning the good
report which a christian
should be carefull to pre-
serue :) wee in a miscon-
struction of his sence,
will bee tyrants to our
soules, that we may be fa-
mous sinners.

This ignorance springs

I

from

from our *non proficiency* in the Schoole of Christ, as Saint *Pauls* example effectually prooves against vs, who being ripe in that measure of diuine knowledge, (which is giuen as diuersly to the Saints in this life, so to all sufficiently toward their eternall state) would not reioyce, but in the Crosse of Christ, whereby the world was crucified to him, and he vnto the world. *Gal. 6.* teaching the same to bee the duty, and practise of all well gouerned christians, to hold fast with the rock whereon

whereon they are founded, and not to suffer the externall respects of riches, reuerence, and time-feruing to loosen their anchor from this shore, and bewitch them from his obedience, on whom they ought meerely to depend, as being wholly his.

We are either old learners, and too young proficientes, or but yong learners and no proficientes, who hauing in Christs *Gymnasy* but one word to learne, haue not yet learned it as wee should. Christ saith, *Discite a me,*

quia corde mitis sum, et humilis; We must learne of him, humility: but pride *commune nobilitatis malum* that common mischief of Nobilitie, that too common misery, *imo pene omnium*, almost of al men, doeth so often put them all out, as they goe about to pronounce it; yet necessity lies so hard vpon vs (deuiating Pilgrimes) if we will be happy, (and happy are we that we can be taught) that we must not thinke our direction hard, & thence be discouraged from following it; but labour (and thereby we

we shall be able) to take the low way, which is the right way, for there is no high way, to that high countrey, and heauenly inheritance. *Quicumque desiderat primatum cælestem sequatur humilitatem terrestrem; non enim qui maior fuit in honore ille maior: sed qui iustior ille maior.* (as *Chrysostome*) Our humility on earth must helpe vs to preferment in heauen: for the most honourable heere, shall not (in that in that respect) be the greatest there; but the iust shall shine as the brightnes of the firmament:

and they that turne many to
righteousnesse shall shine as
starres for ever, and ever.

Dan. 12. 3. The lesson is
but short: the vnderstan-
ding sweet: ourobodience
vnto it, gracious: the re-
ward glorious: therefore
detesting pride the ene-
mie of prayer, and bane
of all godly motions.

*Humilitate omnia facta
nostra condiantur, (as S.
Augustine aduiseth) let vs
season all our wordes
and workes with
humility.*

CHOYCE,

AND

APPLICATIONS,

Which may serue partly for
the vse of the precedent
Treatise.

Not vnprofitable for direction
*as well in Sacred, as in ciuill
duties.*

*By Charles Goldwell, Master
of Artes.*

L O N D O N

Printed by Bernard Alsop for
Iohn Pyper. 1621.

OFFICE OF THE

CLERK OF THE COURT

Which may issue partly for
the use of the Court

It is recommended for direction
of the Court

By the Court

At the Court



TO THE WORTHY
and right nobly disposed
Sir Walter Tichborne Knight :
the blessing of heauen and
earth be multiplied

S Hall not my hand
present my heart to him,
That gaue my feeble armes,
more strength to swimme &
Then faile my hand,
to guide thine artlesse pen,
And heart forget,
good nature vnto men,

The Epistle

If both prefer him not
to lasting praise,
That made me happy,
in my dysmall dayes.
This be a Record,
of your noble mind,
Seated in blood,
of a most loyall Kind:
That Prince, and
people cannot wish to see,
Hearts better stockt,
with true integrity.
Nor any blame my
gratefull heart, that giues
Aduancement to your
worth; where merit liues.

Sir

Dedicatorie.

SIR.

I Haue entred so great a
Bond to your worship,
that I am hopelesse euer
to say (as the indebted
seruant to his master) vp-
on your patience I will
pay you all: yet doe I not
desire , that vpon prooffe
of my willingnesse, your
clemency should pardon
all. I would not be so se-
cure; lest ingratitude cor-
rupt me; but that hauing
iustly to consider, your
free and frequent fauours
my best endeauours may
still bee struiuing to pro-
cure your acquittance: so
shall your Worship bee
sure

The Epistle

sure not to loose what is worth the requiting : I hopefull still to receiue those benefits, which may continue my study thereunto. Sir I could make choyce of no better thing to present you with all, then what my heart hath chosen to rule, and content it selfe withall, desirous to perswade you so much hereby, that no greater seruice shall bee wanting, which may deriue a promise from this brieft Hieroglyphick. The shortnesse, is to bee measured by the streightnesse of my time, not by the defect

Dedicatorie.

defect of my loue : the
matter to bee examined
by my purpose of profi-
ting others so well as my
selfe, not in any thing tax-
able of presumption : the
vnsuited compofure to bee
tollerated, for the condi-
tion of the matter. As
they are, I heartily wish
they may at least content
you, if not adde a scruple
to your happy experi-
ence. The Lord who
hath abundantly blessed
you with many sweete
hopefull branches, like-
wise enrich your hearts
with his graces, that
you may bee thoroughly
and

The Epistle

and perfectly blessed in
body, and soule, and euer-
more protect, and di-
rect all yours to the
glory of his sa-
ving health.

*Your worships ever
bounden.*

CH. GOLDVELL:

To

Dedicatorie.

T O T H E W O R-
shipfull my deare Father,
John Goldwell Esquire, the
continuation of blessings
temporall : the increase of
graces Spirituall : and the as-
surance of life eternall : be
granted and sealed, by
God, and his ho-
ly Spirit.

S I R,

Among many your ne-
cessary, and wholsome
rules, laid downe, by way of
Fatherly aduertisement, un-
to me, this hath beene one, as
not the least repeated, not
the least worthy : Efficaci-
us est vitæ quam linguæ
testimonium. *It is better*
(specially for a Divine) to
make

The Epistle

make^t his life, then his
tongue, his wilnesse vnto
the people: that in being an
example vnto his flocke, hee
may saue himselfe, and them
that heare him: wherein
howsoeuer I haue failed, or
may hereafter; yet I inten-
ded hereby to expresse my
desire (euen by this my reso-
lution) vnto a constant set-
lednesse, and composition of
life. Who shall thankfully
entertaine the friendly re-
prehension of any, noting my
going astray from that
which I haue chosen. Sir,
that I haue not made
the dedication of these my
labours vnto you, the world
knoweth,

Dedicatoyie.

knoweth, that under the
name of Father, you com-
prehend (by undeniable
right) both this, and all o-
ther interest in mee: and
therefore I trust you will
not deny them as an aliene,
when they are offered; but
accept them as the first birth
of my hard traueilling youth;
asoord them such fanourable
entertainment, and suc-
cour, as without too much
partialitie you may. Nei-
ther will you, in your affe-
ction vnto vertue (I pre-
sume) but take it well, that
I haue thus disposed part
of your right. In which
affiance (with the tender
of

The Epistle

*of my most humble duty)
I commit you to the pro-
tection of the Al-
mighty.*

Your most obedi-
ent Sonne,

Ch. Goldwell.

Gods

I

Gods bounty in
bestowing his
giftes, shall teach
me moderation in vsing
them: lest wronging the
purpose of his liberalitie,
whilst I exceed, he thrust
me out of the Garden, in-
to the field, and giue mee
thistles in stead of figs.

2

God beeing wholly,
and perfectly good, could
make nothing euil. Whē
I bebold my selfe, an im-
pure, and spotted leper, I
know therein I am none
of Gods making, but of
the deuils vndoing; so
that

that I will pray before all
 things to bee renewed,
 that hee may acknow-
 ledge me to be the work-
 manship of his handes,
 and I haue assurance of
 protection from him
 that will take notice hee
 made me.

3

The definition of God
 (saith *Cassiodore*) is that
 hath no end in Sacred
 praises: though it bee an
 endlesse worke, duely to
 praise him, I will not de-
 ferre to begin: it argueth
 not an impossibility of
 my performance: but the
 infiniteness of his excel-
 lency

allency. The heauens are
 ed, accounted more noble,
 ow that execute their office
 ork toward their Creator, in
 des a restles motion: then the
 e of sluggish earth that is en-
 him forced to all, by the influ-
 hee ence, and operation of the
 heauens. It were more
 graue for any being earth-
 God, to imitate the heauens:
 than then waiting for the ar-
 crec loption, to be transpor-
 ee and ed, with earthly affections.
 ely to 4
 ot de I had rather bee a reni-
 rgue ing, then a dying Phe-
 ty six: not to haue my
 ut thoule wasted, and destroi-
 exce ed, in the sweet burning
 ency spices

spices of sensuall contents, but from their ashes, their viler reliques which may breed my distast of them, and teach me to loath them, to be reuiued vnto a second birth.

5

Of all terrene things man is master: God is Lord: man secondarily to commaund, and vse God principally, to dispose and finally to take account. I were better with a little well ordered: then a slouthfull seruant with a large talent: for God that letteth all

vnto

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to be
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od
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d vse
o dis
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etter
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ll fer
lent
h all
vnto

vnto man, and letteth
him haue all, expecteth
for the least portion a
rent of glory: so that my
homage, and duety, to
him discharged, he will
secure vnto mee, a quiet
and contentable fruition
of what I haue: when the
ingratefull rich, shal stand
at hazzard, hauing forfei-
ted all, euen their very
soules, for lacke of pay-
ment.

6

The Dove, with the o-
liue branch in her mouth,
brought better newes to
Noahs Arke: then the
Rauen, that returned
empty.

empty. So doeth the grace of Gods Spirit, impart great comfort to the consciences of his children, in the promise of rest, and liberty: when the blacke intelligencers, mans three dangerous combitants, informe nothing but matter of trouble, and confusion.

7

God in cursing Cain, tooke from him the grace of adoption: but not his other graces. As a bird onely admired for the beauty of some few feathers, having cast them is of no reckoning with the rest:

rest: So were I, depriv'd
of that grace, which is the
beauty and crowne of a
Christian, cursed, and de-
spisable, notwithstanding
all other endowments:
for as the Sunne sendeth
light to our earthly man-
sions, and makes them de-
lightfull, and fit for our
daily vse, which are with-
out it, in euery roome vn-
pleasant, and obscure: So
are externall graces, by
this of adoption, illustra-
ted, and adorned, bring-
ing to estimation the per-
son so qualified, who by
the misse thereof is like a
faire man with his eyes
K out.

out. I had rather haue
the summe of all riches
in one iewell, then many
jewels of no price: be ra-
ther found seruing with
Ioshua, then sacrificing
with *Cain*.

8

Saint *Augustine* saith;
All things are vnpleasant
besides God, and there is
no pleasure but in him:
and *Seneca* represents the
worlds indignity, by the
mutability, and danger of
the Sea; which he saith is
troubled in a moment,
and where the ship now
sayled hopefull, it is in-
continently swallowed

vp,

vp. Why then should I affect it? if for riches, I may possesse them, and yet bee miserable, poore, and naked: if for honours, and superioritie; I may aspire vnto them, and still bee infamous: if for delights, in the middell of them, I shall haue but a distracted conscience: if it fare better with mee then thus for a time, I am sure it cannot bee long. But if I delight in God, it is otherwise; in him I enioy all things, hauing nothing: true comfort in apparant crosses, and the assurance of glory, in ma-

ny disgraces. I will quarrell with the world vnto death, to be at vnity with God; trample embroidered shadows vnder the foote of scorne, that my soule may bee wholly vacant, for the contemplation, loue, and desire, of that certaine sweet and eternall good.

9

When *Abraham* in his iourneying came to any place, hee sought before all things, a place to serue God in. To manage all actions and affaires, vnder prayer, and Gods patronage, is the proper-
tie

tie of a christian; to refer them to fortune, or to warrant their successe from mans proper sufficiency, and endeauour, is meerely heathenish. The benefite of the former, is certaine prosperity: the punishment of the latter a doubtfull euent. I had rather in vncertaine attempts, bee resolued of a wished ende: then in a plaine case, bee unhappily intercepted.

10

It was a Tenent of *Apelles* the Marcionite: that none might fitly reason of religion: but that

K 3

euery

euery one should continue, as he beleeueth : a fit master for our daies, who warranting our blindnes, and freeiug vs from all industry in Sacred imployment, who will not learne of *Apelles* ? The Eagle to the carrion : dull nature, to the dead tree of fruitlesse knowledge : poysoned heresie, and voluntary mistake : But as I am curious not to take Physicke for my health, of him that wishes my death ; so will I not sticke to the precepts of nature, for my experience in grace : holding it no reason

reason that is not enfor-
med and strengthened,
by the rule and warmth
of religion; and that but
colde religion, which a
man will not maintaine,
by the force of his rea-
son: or when hee thinkes
it needlesse to better and
confirme it, by reasoning.
As I am my selfe natural-
ly: I beleeue that God
neither heareth blasphemie,
nor setteth his eyes
vpon any enormous acts
of disobedience, and ther-
fore am pleased with the
relax reines of licentious-
nesse; but as I am recom-
bined to God in religion,

and haue mine owne eies opened ; I know that his eyes behold in all places the good , and the euill : and so am timorous to prouoke him. Therefore I would haue none to continue as hee irreligiously beleeueth, (& I will not bee guided by him, that would be guyded by a woman) but will so beleeue , that I may continue to the end.

II

The bread , and the sword , which *Abimelech* gaue *David* in his flight from the face of Saul, were more welcome in that

that his penury, and perillous state, then richer presents could haue been in the time of his safetie, and abundance. I had rather be fedde with moderate supplies in my necessity; then finde many friendes in my sufficiency: by the first I know who loue mee: by the latter, who flatter me: and therefore deeme worthy censuring, that more subtile and politique, then loyal, and friendly condition, branding it with the note of impiety, as I find it familiar, and customarie: whereby men powre

liquor into replenished vessels, that the superfluitie may returne vnto themselves, with aduantage: and iudge all benefites lost, where they cannot be requited.

12

I will choose rather, to be a begger with the Samaritan vnto Christ, for the water of life to quench my thirst, after flying shadowes, and dying vanities, then to haue the well of worldly prosperitie, and sinfull pleasures lie open vnto mee, which is but the stirring vp, of an immoderate appetite

petite after that which
can neuer satisfie ; And
to haue my cogitations,
and trauaile eased, tou-
ching the procurement
of things present : then
roule the stone of that
yong man which thinking
to get to heauen by kee-
ping the Cōmandements,
lost his way, by louing his
riches.

13

It is a sure rule, that he
which wil learn to speak,
ought first to learne to
hold his peace: for silence
doeth not onely gather
knowledge, from the
more wise, and iudicious;
but

but it taketh notice of their dispositions with whom we are to cōuerse, thereby helping vs to free our speech vnto them, of distast: It also allowes a space of premeditation, whereby we may reason without error, or not at all. I will vse speech rather too sparingly, then too profusly; for the multitude of wordes engendreth folly: which paucitie conceales from a publique discovery: the first casteth a iust reproch on the author: the latter may mooue a suspicion of ignorance: but it is without

without prooffe.

14

The *Smaradges* is most of value, that is clearest from glassy pimples. This smoothnesse is alwayes laudable in the heart; in the tongue but sometimes. As bolsterd apparrell, argues a crookednesse, and imperfection in the body : So wordes beeing as it were the apparrell of the minde, are more to bee suspected of lightnesse, and vanity, for their great swelling shew, then when they are vttered in a modest euenesse, and plausible plainesse ;
But

But as in a cleere vntroubled fountaine, wee easily discerne without much prying, what is in the bottome : so in a calme , honest, and setled heart, wee find truth, and trustinesse apparantly obiected , so that we may credit them, without our too curious disquisition : or their too verball profession.

15

Contemptuously to wrong an inferiour, is oftentimes to incurre the danger of an equall reuenge , or the misse of a pleasurable office : for albeit the Eagle flieth with the
the

the helpe of her great feathered wings, yet the lesser feathers keepe her warme. Great men may liue maugre (as wee say) the vulgar, yet many helps conducible to their estate, and reputation, are ministred by them, the vntimely want whereof, (if not wisely preuented) may inferre their preiudice, not curable by to late repentance.

16

The wise man contrary to the sott, carrieth his mouth in his heart; As a faithfull seruant, in a message. , imparteth onely what

what he is aduised by his Master ; So shall his tongue vtter onely, what it is mistrusted by the mature deliberation of the heart. Seeing there is no wise man at all times , I will endeauour to bee wise as often as I can : when I feele my heart rising to my mouth I will qualifie that passion, by enforcing silence to my selfe, or else withdrawing from company : when I finde my tongue subiect to my heart: I will serue occasion, and doe my best.

A

17

A wise man in ciuill affaires should resemble the best Turquesse : In religious duties the worst: that which is most perfect, appeareth of his owne vsual colour by day : but by candlelight greene : So must hee vary with the state of his occasions ; security befits not trouble, but circumspection : and icalousie wrongeth familiaritie. *David* was amiable to his friends : but marched valiantly against his enemies. The basest is neuer seene but of one colour, so ought his carriage

riage to bee immutable,
alwayes the same: con-
stant in his pious deuoti-
on: for true christian
zeale, neither admits A-
postacy, mutation, nor
wauering.

18

To bee of great fame,
is as dangerous as to
haue an ill report (saith
Tacitus.) Men of great
puissance, potencie, and
credit, through affection
of popularitie, or being
singular, haue the com-
moneſt inſtigations, to
ſtrange & haughty enter-
priſes, and are moſt flex-
ible thereunto: neuer
foreſeeing

foreseeing the danger till they bee plunged in it. Such is the spurre of ambition, it neuer ceaseth to pricke forward to honour, and eminency, till by an vnsatiabie pursuite thereof, they bewray a desire rather of domination then of ruling well: and to become great, rather then worthy of greatnes: which yeeldeth foorth the vnsauory fruites of pride, and arrogance in austerity, and oppression, not of grauity, and wisdom in an equall, and commendable gouernment, growes generally odious.

dious. Therefore in rising such should be careful, and provident, making the meanes of their preferment, rather merit then much forwardnesse; and the end of it, rather well, then good.

19

An hypocrite, and a flatterer, are tryed like an Emraud : which beeing rubbed on a Touchstone, leaues the colour of copper.

20

The teares of a distressed Soule, are the sweetest, and best spoken orators

riours for sinne : they
cau- please Gods eye, they
dent pierce his eare, and com-
of pel him to mercy: though
ther I cannot alwayes weepe,
for- when I pray, yet when I
ende onely weepe for my sins,
then I pray effectually.

21

Nimrod prooued his
presumptuous audacitie,
and bootlesse cunning,
in deuising a Towre to
rescue the people from
being drowned, if haply
the waters should ouer-
flow, as they had done
formerly, and so haled
downe a greater iudge-
ment on them, then it
was

was possible they should euer susteine thereby. I will build the hope of my safety vpon Gods mercy, not on the wisdom of the greatest Monarch. If I fall vnder Gods hand, he can, and will assuredly raise me, vpon my sorrow and submission. If I leane to man for issue, in my troubles I shall anger my God, and gaine from thence no other assurance but of my certaine confusion.

22

The accustomed folly of cholericke reuenge may take an end, from that
notable

ould
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y of
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notable precedent *Architas*, whose seruants were
euer happy, when he was
angry: because he would
neuer at such times cor-
rect them. Anger (saith
the wise King) resteth in
the bosome of fooles:
and therefore vndoubted
wisedome, it is to van-
quish that vnruly passion.
It is the opinion of some
that not to right them-
selues being wronged,
shewes them sottish, and
insensible of an iniury.
Rather had I be so repu-
ted, then of a fiery spirit,
and quarrellsome. *Glori-
osius est iniuram tacendo
fugere,*

fugere; quam resparendo superare : more glory it is to put off an iniury, by holding ones peace, then get the vpper hand by wrangling, and contention.

23

Since the Phisitiā knowes better what is good for the patient, then himsele doth, I will not doubt of Gods mēcy, though I doe not alwayes receiue what I pray for; for being he knowes my imbecilitie such, as asketh often amisse, and what would be hurtful, he is no lesse mercifull in not hearing at
some

some times, then in
giuing at other.

24

It is a great inconuenience in that, which the world calls good fellowship, not to see what sufficeth; whereby it either admitteth the name of good, or else such as vse it account nothing their good, that is not euill: I will leaue with too little, rather then with too much, lest I seeme to allow Satan for an Angel of light: and the Prodigals wandering, the pathway to heauen.

L

Warre

25

Warre is not vniustly preferred to a miserable peace, : Then seeing carnall tranquillitie, is a very spirituall misery ; I will change it , at all times for a godly aduersity: for the goodnesse of a thing depending on the ende: though I taste the roote bitter , I shall receiue a full compensation in the sweetnesse of the fruite, which is heere but green: and ripenesse in heauen.

26

It is bad talking with a madman , not so much for that his heart is depraved :

ued : but because his
braine is distempered,
and his reason for the
time perverted. It is
worse arguing with a
foole for though he hath
a reasonable memory, he
is madde in the heart : he
denyeth God, and there-
fore wil belecue no truth:
he may be held vp as one
in a swoune by force : but
cannot stand of himselfe.
I will not spende my
strength in lifting at a
logge, hauing a more ne-
cessary building to fol-
low, lest getting a bruisse
by the former, I pro-
ceede with lesse profite

in the latter.

27

Hee that would bee what he desires, must desire to be what he should: the wisest to disemble, hath the best meanes to liue, according to this world: but he that beares true loue in an innocent heart, is onely wise to eternall life: by how much sweeter the ioy of Angels will be at my conuersion, then the shreiking of hellish furies at my confusion: by how much it is better to haue the testimonie of Gods Spirit, then of man, and to bee found

found in Christ, then hanging at the breasts of the world, I will esteeme an honest godly life, before deceitfull, pernicious hypocrisie.

28

For euery ioy the worldling hath, I will choose to receiue a stripe at Gods hands, and yet liue more contentedly then he: for how can those ioyes content him wherewith hee is neuer filled, but still hungreth, and hunteth after more. Or how can I bee discontented, that vnable of my selfe, to purchase the least grace, haue

L 3

this

this meanes allowed to
cause vnto me, a most ex-
cellent, and eternall
weight of glory.

29

Of the wicked, some
heare Gods word wil-
lingly, as *Herod* heard
John Baptist: other trem-
ble in their hearing, as *Fe-
lix* when hee heard *Paul*:
but neither was of grace,
the first being occasioned
by the fame of the per-
son: the second enforced
by the efficacy of the
Scriptures. Some vtter-
ly refuse to meddle with
religion, as *Gallio*; others
sleepe in the Assembly,
and

and heare nothing, as *Eutichus*; others heare, and profite nothing, as the rich man by hearing of Christ. They differ in shew, they are one in effect. I were as good to be vnwilling to heare, as heare, and not practise: as good haue mine eyes shut, as mine eares heavy, and my heart fat; I am each wayes the deuils subiect: and by trembling at iudgement if not thirsting for mercy, I am made his fellow; there is neuer a good: the head, the hand, and the foot, cry out together, they are

all damned.

30

By the principles of natural Philosophy, the abundance of hony is chiefly ingendered in such regions, where the heat of Summer is temperate, and continuall, as well by night, as by day : and by experience, that heart most commonly nourisheth spirituall motions, and sweete contemplation, that is of a mild, and temperate disposition, not subiect to extreame passion, or not often inflamed therewith : for when passion ariseth like
an

an angry storme, it tosseth, and troubles the mind, that during the agitation therof, it cannot admit the setting of any calme, or comfortable apprehension.

31

Some I haue knowne obserue their friends, for a time more then God: that hauing reaped a wished haruest of profite by them, they might after resolute to a strict, and religious course of life, whereto a meane estate, and a troubled minde, would not before admit them. *Gebazi* was cleane,

L 5

before

before such corruption made him loathsome. *Zaccheus* hauing offered away halfe his goods, and dissolued his league with the world, was knit to Christ in loue and familiaritie, that was before a stranger : and as I haue read, the Loadstone, and the Iron will not meete, so long as the Diamond lyeth neere. It is impossible for our hardened hearts to yeeld vnto God or bee drawne by his word, whilst the loue of riches sticketh in them : If I cannot resolute well being poore : I shall not persist

persist in a good resolution beeing rich. If in a cleere day I cannot discern colours, lesse should I, in a mist; not at all, if I were blinde : I will first seeke God, and then no farther. If I want, I know it is my good: for whilest he is my shepheard, I shall want no manner of thing that is good for me; Rather had I susteine pouerty for my good : then haue abundance to annoy me.

32

It is not the meere leauing of all, which seldom happeneth without

out griefe : but the contemning of all things, which is a voluntary forsaking of what wee haue, euen whilest we enioy it, for the loue of Christ; that fitly prepares vs, to runne the race of Christianity. Many for lacke of this preparatiue, cannot runne at all : others runne but faint by the way, and returne with shame, and losse of victorie, as *Demas*; Before I run, I will consider who hath runne before mee what I runne for; and whom I shall encounter by the way. Christ led the way :

way : I shall follow him :
therefore I will be resolute. The prize is a crowne of righteousness, which he holdeth in his hand ready to set vpon my head, when I shall haue ouercome : therefore remembring what I haue purposely contemned, and that I haue denied my selfe : neither life, nor death, things present, nor things to come, nor principalities, nor powers, shall set such a fainting period to my race, but that I will holde it out : for this cause I will run naked, and stript
of

of all , by preferring Christ before all, that hee may assist mee with his grace , in all ; because knowing who , and what my assailants are, how full of subtilty, and rage, they may not lay hold on me to my hinderance.

33

The naturall man in regard of accelerating death, can say that griefe is light to him that can beare it : howsoever, it is short to him that cannot beare it. But the child of God dying daily, respecteth not griefe by the measure, and length : He
taketh

taketh vp his crosse ioyfully; carrieth it hopefully, and layes it downe gloriously ; A naturall death turnes the momentary crosses of some into eternall ; a Spirituall death vnto sinne, reduceth that eternity to a moment here, and turnes it to a happinesse euermore lasting, in the kingdome of Christ. I will not lighten my burden, by the memory of a corporall death: but make my yoake easie, by dying daily without which to die well, can neuer be.

The

34

The Laborinth of nature is more intricate, and vnsearchable, then the mysteries of diuinity. Man hath a whole world of causes, effects, and ends: of scruples, and ambiguities, in the one to exquire and discusse, by himselfe, and the helpe of his owne inuention, and when hee hath strained his capacitie to the highest, he must leaue more knots, and difficulties, vntouched, then hee hath cleered and vntyed: and what hee imagines perspicuously resolved, lyes

lyes still in the way of reasonable opposition, as partly true, and partly false, in all; like the Sunne, with the better halfe eclipsed. But in the Theory of saluation, if any more causes be necessary to be known then the efficient, meritorious and instrumentall, which are the Father, the Sonne, and Faith: any other effect, then the sauing of the soule: or other end, but the glory of God, we may finde them truely reuealed, by the Spirit of trueth. I will passe by that immense Vniuersitie
of

of Gods inscrutable wisdom with admiration :
and conteine my selfe in
the suruey , and search of
mine owne little world,
where I finde a tenement
of mortall clay, inhabited
with an immortall guest :
the reason whereof in
their differences I conceiue
to bee : that the body being
framed , out of so fraile,
and contemptible a matter,
should waxing lofty be
beaten down with that
inherent apprehension.
Thou art but dust , and
ashes ; And thy soule
contrarywise, ennobled
with the diuine image

image of her infusor should loath to vouchsafe, an inglorious descent to the allecations of the flesh. The end of their coniunction also, that the body, as through the ponderousnes of the predominant elements, it declineth, & sinketh downward : so through the propertie of innate corruption it yeelding to a sluggishnesse, sleepe, and death in sinne, should by the liuely, and quickning faculty of the soule, be elevated, and ronzed vp, to associate her in an heavenly conuersation.

35

I find an euen carriage
is best, that may impart
curtesie to all; too much
familiaritie, and secrets
vnto none. It was a wise
shift of a noble Romane,
whose Lady importunate
to know what was deba-
ted of, that day, at the
Councell Table (when
he could not but in some
sort satisfie her instant de-
mand) hee answered the
Priests had seene a Larke
flying in the ayre, with a
golden helmet on his
head, and holding a
speare in his foote :
which being heard, shee
broke

broke the matter immediately, to one of her
part maids: ~~She~~ againe to an
uch other of her fellowes, and
rets so forward, till it was
vise spread through the Citie,
ne, and passed for currant:
ate but then it receiued a
ba- checke, and so was staied.
the Some friends are of that
nen sort, they will curiously
me diue into ones brest, and
de- by serious inquisition,
the make themselves priuy to
rke the secrets of his know-
ha- ledge: to such I will
his commit no more then
a what my minde is ouer-
e: charged withall, at the
ee present, meaning to take
ke it

it vp againe in another place : others are faster lockt; but as faulty otherwise : though Muske bee one of the sweetest perfumes, it is none of the wholesomest : and familiaritie, though delightfull, is incommodious for the concomitant disrespect, and following contempt.

36

So farre as auncient Fathers accord with holy Writ, I will make vse of them : and thus, I will carrie *Augustine* in my heart, *Bernard* in my mouth, and the rest of them before

fore mine eies: for sound-
nesse befits our faith: a
patheticall, and feeling
speech is requisite in prai-
er: and religious prece-
dents, are necessary for
the whole life.

37

Humane society is like
a Ruby that being put in-
to the fire certain houres,
becommeth afterward of
the colour of a burning
coale: If I addict my selfe
to the company of the
vertuous, I shall bee an-
swerably affected, if of
the laciuious, and disor-
dered, of a like blemished
reputation.

Alfonſus

Alfonfus King of Aragon, after an oratour had concluded an ample *Panegerick* of his praises, answered if thou hast said trueth, I thanke God for it : if otherwise God grant mee grace , that I may doe it. *Vicious philaty*, is now generall Vmpire, infomuch as he that praiseth most , pleaseth best : and it is hard to say whither that good King did more heartily attribute glory vnto God : or most now arrogate merit to themselues. The faithfull heere, see God darkely

darkely through a glasse ;
which may bee a reason
the greater part see him
not at all , and therefore
glory , in a sacralegious
vsurpation of his due
praises , as not acknow-
ledging any supernaturall
efficient cause , besides
their owne nature , and
dexteritie. If any thing
praise worthy proceed
from mee ; I am but the
instrument , God is the
principall agent : It is the
effect of his grace , and
the manifestation of his
goodnesse. God in euery
creature, set a chaacter of
his glory , in man his

M

whole

whole image , that he might bee knowne to bee wholly his , and not his owne.

39

Cruell inuentions, when flowing from ambitious policy , are vsually layd frustrate, to the vexation of the complotters ; the proceedings of *Pharaoh* , and *Haman* against the Iewes , doe witnesse it ; wherein we see cares, and anxieties (by due iustice) aggravated vpon them both , and Gods people safely deliuered from the malice of them both. If I be not consci-

OUS

ous I will not feare the
disfaueur of the mighti-
est : their most enuious
proiects of iniustice shall
bee reflected from the
glasse of mine innocen-
cie, to their owne trou-
ble and disgrace.

40

When the Sonnes of
God ioyned themselues,
to the faire daughters of
men, they brought foorth
no other fruit but Gigan-
ticke, and monstrous of-
springs : and when the
soule condescendeth to
the smooth enticements
of the flesh ; thereon fol-
loweth the conception of

M 2 hellish

hellish thoughts, which breake forth into horrid and mischieuous designements.

41

The *Scythian* will accuse the *Romane* ayre as infectious, and breeding feuers, which is neuertheless, very wholsome: The *Blackmoore* wil deride the *Indian*, as ill coloured, lesse beautifull then himselfe: So custome, and nature acquainting euery one best, with his owne, confirms in him also a better liking of it, then of others. I will accustome my selfe, so neere
as

as I can, to that which is good, that I may dispraise nothing in others, but what is euill: and like nothing in my selfe, but what I cannot liue well without.

42

I will not bee to liberal in praising any, nor to forward; this fauours of folly; that of flattery: bee his vertues resplendent, they will shine to others, as well as to me: if more concealed, and priuate, they shall be mistrusted of the ignorant for alme: and I haply for them, if more particular, in

M 3

appli-

application to my selfe, then to others : they will be neglected as lesse materiall, and impertinent; much forwardnesse, is a note of indiscretion, euincing my affectation rather of the party, then of his good parts. Whatsoever I know of the well deseruing (though I may speake it publikely for the incouragement of others) yet will I bee no common actor, but rather a studious imitator thereof. Else am I like a prodigall Painter, that pourtrayes euery well fauoured face, he sees in the street,

streete, and giues them,
to as many other as hee
meetes ; I will more ad-
uance the worthy after
death then before, as ho-
nouring chiefly their
vertues, which are simply
amiabile, and man for
them.

43

When I remember *Jo-
seph* in prison, I consider
the faithfull in oppressi-
on: But being fauoured
by his keeper, enlarged
by the King, and aduan-
ced to be Ruler ouer all
Egypt, I see in that a mer-
cifull calme ensuing eue-
ry tempest of their mis-

M 4

rie.

rie. I will esteeme Gods
rodde as a mundifying
plaister, and hope for cure
when I finde it applied :
yea I will desire to saile in
such stormes, that I may
looke for mercy, and ob-
taine it, which else is not
due to mee beeing a ba-
stard, and no sonne.

44

Deuotion is the fuell :
meditation the fire : prai-
er the bellows. Deuoti-
on is cold till warmed by
meditation, and then
burnes not, till kindled
by prayer.

45

Drunkenesse is the blab
of

of secrets , the author of
friivolous discourse , the
dissolution of amity, the
aduocate of adultery, and
pandore to the soule , ex-
cluding vertue , and let-
ting in a crew of all beast-
ly outrages. I will dread
it as a pestilence , and
shunne it as a Basilike, for
the loathsome , and dan-
gerous infection : seeing
it costs that in a short
part of the shortest day,
which hath beene with
much care , many yeeres
preserved : a good name :
and so wrongs the weale
of the soule before con-
secrated to God , that

then it lies insensibly buried in the ouerwhelmed dunghill of the body.

46

I haue read of a bragging *Spaniard*, that sought to aduance his credit; for that in one night hee had lost tenne thousand crowns, at dice. In temporalls, an honest, frugall: purchasing most awaileth the estate, and credit, in Gods Church: the good vsage and augmentation of our stipend is most commended, as most beneficiall to the soule; onely in Satans dominion, his vassals
gaine

gaine grace by impiety,
and thriue by scattering;
for being a kingdome of
disorder, and confusion,
all things are caried there
in a contrary course:
they are best with him,
that are worst with God.

47

The Sables haue their
haire thickest in the win-
ter, and cleauing fastest
to the skinne: and are
therefore then chiefly
hunted. The faithfull in
aduersitie, are richest in
good workes, and most
exemplary in their ver-
tues, and therefore are
then much hunted by the
Deuill,

Deuill, to draw them to distrust, and driue them to dispaire.

48

Jacob in his iourney to *Haran*, would haue bread to eat, and clothes to put on: so let God grant me to feede on Christ by faith, and be clothed with his righteousnesse, and I shall freely confesse the Lord is my God: and faithfully hold out to my iourneys end.

49

Religion is like the holding vp of *Moses* hand, when *Ioshua* fought with *Amaleck*, whereby, if
it

it be forcible caried with zeale, we are sure to preuaile with God, for the pardon of our sinnes, and peace of our soules: but if feeble, and defectiue, it giues our roaring aduersary the vpper hand of vs. Therefore I will not passe the time present in loosenes, and vanity, wherein I should make promise for the future: but I will be alwayes labouring to augment my stocke of christian knowledge, for the strengthening of my religion: thinking I can neuer bee so couetous of such a good, because the
happi-

happinesse tbercby procured, I am sure, can neuer be to much.

50

True zeale (like the fire vpon the Altar) must alwayes burne & neuer goe out, or as the stone *Abestus* being once hot, it must neuer wax starke cold: for if the flame bee thoroughly extinguished, it becomes from a reall to a bare nominall: and then were the case mine owne, I know I should soon fall frō grace to a reprobate, sence, and so frō hope, to desperation, & frō heauen to hell.

Finis.

To

To the generous my
worthy Friend, Master
T. A. è Soc. Temp.

Inter.

*If that you muse, to see your
Name so short,
My Muse doth render this
iust reason for't.*

*I grudge the paper should
take any part.*

*Of what is written wholly
in my heart.*

K Inde Sir, you may
thinke it fit, I should
haue dedicated this pra-
ctise to some very ene-
my : that hereby, I might
haue taught him to be-
come

The Epistle

come my friend, and Suitable to mine owne humor: but knowing that a horse marred in the breaking, will euer after retaine some iadish tricke; and that an ill bred nature, can neuer make a good Friend with all the after teaching; I haue on the contrary, committed my Friend vnto my Friend, where it shall bee sure of friendly entertainment: were it but my seruant, I would not send it to *Nabal*, for a churlish repulse: much lesse to *Hanun* to bee shorne, and torne, and after

Dedicatorie.

ter scorned, and laughéd
at: if not my seruant;
how then my Friend?
which being right, and
such an one as I desire to
haue, I Kindly recom-
mend it to your selfe,
which shall euer tell you,
in my absence, that I loue
you ; which (I am
sure *Iſocrates* saith) is the
propertie of a true
Friend : and onely e-
nough for me, who be-
ing preſent with you, re-
ceiue ſuch ſupply of your
curteſies, by the minute;
that I haue not time e-
nough to count them :
leſſe, to ſtudie to requite
them,

The Epistle

them, till I am parted
from you. The God of
peace be with you : and
guide your steps to
the glory of his
sauing grace.

Your louing Cou-

sin, and faithfull

Friend C. G.

Lectori

Lectori cuicunque
beneuolo.

*Excipe (quod fas est) Nebu-
lonem tolle Nouatum.*

*Integer, & cunctis, Author,
amicus, erit*

*Neutamen uisum videar, nec
posse uonere.*

*Omnes sic uellem, me redama-
re pios.*

Tui cupientis, C. G.

FRIENDly Reader, there
bee a great many
whom I desire to haue
occasion to know by the
name of friends : which
neuertheles I would not
choose to carry in my
bosome, nor make them
my familiars : I haue re-
solued

To the Reader.

solved thee why. I desire
whatsoever thou art, no
exceptions may be taken,
but if thy conscience
check thee, amend: know-
ing it is more laudable to
be a *Damon*, then a *Da-
mocrates*, a firme friend, then
a fawning flatterer. I have
taxed none in particular,
(which to doe I euer
counted enuious, odious)
but made it knowne, that
there are some false, selfe-
louing, temporizing, of
all sorts, with whom I
will in no sort, if I can
choose, be sorted.

Farwell.

Tis

My Friend.

IT is a happinesse to haue Friends : but a greater happinesse not to stand in need of them : for they serue most, in these dayes, (like a Gowne, ouer a Kerkin) to keepe him warme, that is warme, already : or as bladders vnder the armes of a cunning swimmer to offer him helpe, that can shift well enough, without them.

2 I would haue my friend in one respect like

like a Gloeworme : to shine most in the darke : but not in an other , to make shew of that he hath not to performe.

3 I would haue him in one respect like a fish, that will come best to the bait, in rainy weather: but not in another ; then to be most to seeke, when I should vse him. Or in one respect like an Eele : to be found most certainly, in a thunder : but not in another : then to slipp from me , when I thinke my hold surest.

4 I would haue him in one respect like a Toade :

to

to to carry a Jewell in his
ke: head (wisedome :) but
to not in an another : to
ath beare poison in his heart.

5 I would haue my
him friend of whither sex, in
ish, one respect like the purest
the metall; to waste nothing
but in the tryall: but not in
a to an other: to be common
en I to all, as well, as to my
in selfe.

6 I would haue him in
le: one respect like a greene
in- Peasestalke; not onely to
not shew faire blossomes, but
ipp perform answerable fruit:
nke but not in another; to be
in so temporary, and wither
le: before winter.

I would haue him in one respect like the Horse-leach, to cling fast to me for my cure: but not in another, when he hath sucked his fill, to fall from mee.

8 I would haue him to me as I would bee to him: when occasion shall make me the Orbe, then him to be the Planet, and on the contrary: that we might follow one anothers motion: and helpe finish each others course, more then our owne.

9 I would haue him like the Rainbow, a messenger of faire weather after

ter a tempest: but not like
two together; neither doe
I desire him, of so many
colours.

10 I would haue him
like *Hesperus*: though it
bring newes of night:
yet it shines, and giues
light, with a stedfast, and
incomparable clerenesse,
aboue all other.

11 I would not haue
him like a Comet that
makes a starlike shew, but
differs from it, in mat-
ter, nature, and place.

12 I would not haue him
like the twilight to carry
the face of day, and night.

13 Nor like a snail,

N

that

that being gently handled, and apishly talked vnto put forth its hornes, and discouers it selfe : but with the least pricke striks into the shell.

14 I would not haue him a Meteore imperfectly mixed.

15 I will be to him a bow of steele, to shoote his arrow, as well as mine owne, without breaking.

16 I could endure my thee friend, in one respect like a Bee, that is busie for the wealth of her hiue : but not in another : to sting me, when I vse her but kindly, and touch her softly.

softly. Or else like a
toothlesse Snake, I would
bee glad to possesse her,
when all her poison is
out. Otherwise if shee
will needs proue treache-
rous, I can wish her a ve-
ry Sloeworme, blind, and
deafe, that hauing a sting,
she may neither heare any
cause why: nor see, how
to anoy me with it.

Equals are best in euery kind,
To beare two bodies of one mind,
All disproportion, Nature flies
Friendship enstrang'd from nature,
lyes.

Were I therefore wor-
thy to enioy a Friend of
mine owne choosing; I
would not haue him

much greater then my
selfe : for greatnesse is
commonly attended by
ambition : and that sug-
gesteth, how it is vnfit for
Eagles to play with flyes;
they cannot rise by stoop-
ing, but if they wil build
their nest in the Sunne,
they must still be looking
vpward, after it : to looke
a squint, marrs the grace,
and comlinesse of that
part, which should be the
seat of feare, and respect.
Therefore such an one,
will not, vnlesse in pri-
uate, bestow the heartles
comfort, of a minutes fa-
miliar conference ; or a
pleasing

pleasing aspect ; and to be commoner with the Camelion , will quickly starue mee. It may bee good to haue such a Fa- uourite : would hee put into my handes a deed of gift, for mine authoritie, I will say so to. But for me to gather peables , till I haue promised pearles come from India , I had as good creepe into the ground, there to take vp a certaine, and durable rest, as be ouer wrought , and pined, with an empty expectation of causuall promise. Relation vnto him will somewhat auaille the

credit. I am content to iustifie it: but to haue credit to take vp, and not ability to lay downe, will imparage the honesty; yet will I reuerence him as my superiour, and esteeme his proffered curtesies: but neuer with ouermuch confidence, least through such presumption, neglecting to provide otherwise for my selfe, I become at length vtterly destitute.

I would not haue one, though mine equall in birth; yet too rich, being my selfe but poore: for riches will transport him,
so

so farre from reason, that
if he be a young denizon,
and hath a rib lesse then a
married man, he becomes
proud, luxurious, and
prodigal, which are three
parasites, that will flatter
his estate from himselfe,
his good liking from me,
his fidelitie from all. His
clothes are fitted for the
Stage of great mens Ta-
bles, where hee procures,
the hieroglyphick of the
Seruingmans larger ob-
seruation in a cleane tren-
cher: and the vulgar to
salute his worship: wher-
soeuer he bathes his liuer
with wine, he must purge

his reines with women :
to all conuentions of
good fellowship, an affir-
mation, if you shall meet
vs there, stands as firme as
an inuitation , with in-
treaty, in such obedience,
doeth hee subscribe vnto
his pleasure ; and after he
is blowne vp with a fiery
whiffe, and that *Bacchus*,
hath tyed the wings of
Mercury, to his tongue,
then to euery insinuating
humorist, doth he breake
his heart by corners,
which is round to none;
and in the dissoluing of
the dissolute and drunken
Session, hee lets loose his
Angels

Angels, to returne him
the superscription of *Bonus socius*.

If an old Stoick whose
heremitical affectiōs haue
wandered alone, past the
cape *de bona spe*: he shall
haue more cosins, then
kindred, be better befrien-
ded then Nature euer
meant him, and some will
rather deriue their alli-
ance from *Iapheth*, then
they will be 'excluded his
entertainment, which is
the blood of their hope,
that they shall haue the
wearing of his shoes af-
ter his death: they hang
vp their bagges, as spiders

N 5 their

their cobwebbs waiting
with his fall, what may fall
into them. So that I, once
mooued from my station,
and looking that the bias
of his loue should holde
(as anciently) toward
me, can blaze no other
Armes but a dogge, snatching
at a flie, with this
Motto, (By chance I
catch, or misse) Therefore
I will not cast vp my lure,
to a Buzzard, when I am
sure to catch the best
Faulcon by the meanes;
I will passe no estate of
my loue to him that will
giue me no better securi-
tie for my pay.

If

If an Adamite, that
hath his Eue, and young
euils about him, he will
in things forbidden, obey
the voyce of the woman,
therefore not hearken to
mine that first violated
Gods ; so vnlesse I bee
hers, as well as his, I shall
stand with my foote in
the Sunne, and my head
in the fire : if I be affected
of both, and the children
vnnaturall, not yeelding
to the Parents will, a law
to them, nor sealing with
awfull consent, what they
determine, I shall haue
loue with a vengeance: no
kindnesse without a curse;
and

and yet in future time, I, or mine stand ingaged to them, for the good turnes done by their Ancestors without them. I must thanke the Kite, for my hens well brooding her chickens.

I would not haue him of the lowest condition, my selfe being fairely fortunate : for such imparitie, is like a change, that hath one linke of Iron, another of thread, which being vsed, is of no durance : as there is no comparison betweene our estates, so cannot he prosecute any frienely office

fice for me, to the credit
of my cause, the cause
that I trust him withall,
being his greatest credit.
Neither can his loue, bee
in the incorrupted nature
of true friendship toward
me: but as the Touch-
stone, to the gould, that
vpon euery triall, takes a-
way some of the sub-
stance: he will loue mee,
for that I haue, so that
what I should loue in
him hee hath not, neither
trustinesse, nor loyaltie.

But I would haue him
indifferently estated: sin-
gle, discreet, and faithful:
that by the first I might
vse

use him (vpon occasion)
to couer my fortunes im-
perfections , like a two
leaf'd curtaine with all,
keeping his owne vndis-
couered : for beeing by
by loue vnited , as two
flowers vpon one stalke, it
is naturall , to receiue our
nourishment from the
same roote : one soule to
quicken two bodies , and
with that better part , all
secondary , and inferiour
things, to bee made com-
mon , for our sustentati-
on , else were he, but as
painting to nakednesse,
that will not hide it , but
make it seene the more ;
for

for notice taken of our
loue; but that it is wea-
kest in the most vsfull
operation, doth marke vs
out for Elephants cast vp-
on the ground, that be-
ing downe, cannot raile
themselves;

Single that he may bee
vacant for me aboue all o-
thers; his affections free
to himselfe, not distra-
cted with diuers obiects;
nor surprised with the
mistaken merits of stran-
gers: that I might be to
him, a wife, a friend, an
ally, a selfe, and all in one,
whose seuerall fruition,
were more troublesome,
vncer-

vncertaine , commonly
interlaced with solici-
tude , and grieve. So
should hee haue most of
his wealth, in one Iewell,
that is lighter of carriage,
and my selfe, be an happy
heire of so many loues ;
yet would I not be so in-
iurious to his vertues, nor
selfe-louing , to stop vp
that cunduit, to mine on-
ly vse , whose springs
might pleasure others,
and me, at my pleasure be-
fore others : nor desire
to confine the Sunne to
mine owne Garden : Let
him be curteous, friendly,
and affable vnto all , so I
liue

live vnder his Equenotiall, to bee cherished with his most forcible, and liuely influence: or haue him alwayes for my *Zenith*. If I seeme partiall in my desire, to haue him single to me, as I cannot bee to him: this shall suffice, that where two, or more stand bound, the Obligation is the surer.

In counsell, and discretion, as a Seamarke to the Marriner, that by observing him in both, I may beware all dangerous passages, keepe a loofe from the extreames of Rocks,
and

and quicksands , & guide
 the ship of my body, safe-
 ly betweene them both :
 And I will requite him
 with this conceite that I
 am neuer secure , but
 when I haue him in view,
 In fidelity like a Butlers
 Box, whose heart none
 may open, to take account
 of my secrets , but my
 selfe.

*True faith is rare on earth
 with all,*

Saith wise (but faithlesse)

Iuuenall.

*Above the Phenix, builds
 that Swan,*

*That neuer lookes so low
 as Man.*

*It makes Arabia fortunate,
Alone to have a matelesse
mate.*

*The world besides, is not
so blest,
To make this bird (true
faith) a nest.*

Among the inferiour
Court Relatiues, there is
scarce one to be found so
hardy as a Nightingale,
that will for his friend, en-
dure his brest against a
thorne: or be so watchful,
to doe him good in his
necessity: but like the sub-
tile *Hiena* they are euer
gaping toward the coast
that is cleereft, & turning
with

with the *Helitrope*, onely
to the Sun: if they stand
in need of you, for the
furtherance either of their
credit, or comoditie,
then you shall find them
actiue in the addition of
fractions: piecing vp ma-
ny broken termes of Art,
to make one hauling, in-
credible sentence: and in
multiplication of no sim-
ple numbers of promises,
when the product shalbe
nothing, but two semi-
lunes, with a *Vacuum in-*
terstitium () And if they
doe profer, an example of
their gratitude, their fin-
gers are so contracted
with

with the crampe of coue-
tousnes, that they cannot
without much ado be rid
of it : which is as much
correspondent to the true
rule of friendship, as a
straw to the strength of
Hercules.

There is another kind
of politicians, whom vni-
on, that mother of neces-
sary peace hath made vs
acquainted withall, amōg
whom if we will obtaine
a friend, (but enioy him
long we cannot) we must
deale as for trash at
Fayres, giue money for
him; and hee will after-
ward bee to vs, as *Esops*
Snake

Snake to the husband-
man, when we haue relie-
ued, & franked him, then
he explode, & scorne vs.

There is a sort of gentry,
among whom if you tast
a friend, you shal find him
like mustard, sauce for
most kindsof meat, which
some like, and some loath,
to much of him, will
make your eyes run ouer:
euery one that list may
enioy him in like maner,
& measure, but one graine
of him, is better then a
spoonfull for relish; he is
aloes couered with sugar,
& hath nothing sweet but
the superficies: If you be-
leeue

nd-leeue him you are sped of
elie-a friend, as *Paris* was of
hen *Hellen*, that was faire e-
vs. nough: but if you weigh
try, him, he becomes altoge-
taf-ther as light: he wil make
him you freely two firme pre-
for mises in *Darij*, frō whence
nich you shal expect to gather
ath, somwhat for your turne:
will but wil conclude (like the
uer: former) in celarent, with
may a *nihil minus*: to these this
ner, is also coincident with the
aine rest, that reproofe, and ad-
nen a uice will be like a fly, in a
he is dogs eare, they will make
ugar, them thē fly from you, or
t but at lest, like a thorne in a
u be- horses foot, cause them to
eeue halt, so long as you vse thē

If you seeke in a paire of
hie shoes for a friend, you
shal find one in apperāce,
of a simple, ingenuous &
honest composition: but
hee will stand you in no
more stead, then an addle
egge, which seemeth faire
in the shell, till it be bro-
ken: & then it smelleth: his
head shalbe so foxfurred,
with old fragments of
Law, & preuenting suspi-
cions, that it wil be hard
for you vpon triall to e-
scape from him, with any
matter of curtesie, or if
you doe, he will make
you smell of it.

FINIS.

of
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